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I.—*History of the Gurha Mundala Rájas. By Captain W. H. SLEEMAN, Commissioner for the suppression of Thuggee in the Nerbudda Provinces.*

The dominions of the *Gurha Mundala* or sovereigns extended before the death of *SUNGRÁM SA'*, in the year A. D. 1530, over fifty-two districts, containing each from three hundred and fifty to seven hundred and fifty villages, and collectively, no less than thirty-two thousand two hundred and eighty, as exhibited in the annexed geographical table. But the greater part of these districts were added to their dominions by the conquests of that prince, and their previous history I shall not here attempt to trace.

These princes trace back their origin in the person of *JADOO RAE* to the year *Samvat*, 415, or A. D. 358, when by the death of his father-in-law, the Gond rája *NAGDEO*, he succeeded to the throne of *Gurha. Mundala* was added to their dominion by *GOPA'L SA'*, the tenth in descent from that prince, about the year A. D. 634 in the conquest of the district of *Marroogurh* from the Gond chiefs, who had succeeded to the ancient *Haihaibunsi* sovereigns of *Rutunpore* and *Lahnjee*. That this ancient family of Rajpoots, who still reign at these places, reigned over *Mundala* up to the year A. D. 144 or *Samvat*, 201, was ascertained from an inscription in copper dug up during the reign of *NIZA'M SA'* (which began A. D. 1749) in the village of *Dearee* in the vicinity of that place. This inscription was in Sanskrit upon a copper plate of about two feet square, and purported to convey, as a free religious gift from a sovereign of the *Haihaibunsi* family, the village of *Dearee* in which it was found, to *DEODATT* a brahman, and his heirs for ever. *NIZA'M SA'* was very anxious to restore the village to one of the descendants of this man, but no trace whatever could be found of his family. The plate was

one reigned as sovereigns of the country for a period of fourteen hundred years up to the Saugor conquest in *Samvat* 1838, or A. D. 1781; and that the descendants of the other held the office and discharged the duties of chief ministers for the same period. Among the sovereigns during this time, there are said to have been fifty generations, and sixty-two successions to the throne; and among the ministers only forty generations. This would give to each reign something less than twenty-three years. In 1260 years France had only sixty-three kings; or one every twenty years*.

I shall here give a list of the sovereigns with the number of years each is said to have reigned†. This list as far as the reign of PREM NARAIN, the 53rd of this line, is found engraven in Sanskrit upon a stone in a temple built by the son and successor of that prince at *Ramnugur* near *Mundala*. It is said to have been extracted from records to which the compiler, JYGOBIND BAJPAE, had access; and good grounds to rely on the authenticity of this record for above a thousand years may be found in the inscriptions on the different temples built by the several princes of this house, bearing dates which correspond with it; and in the collateral history of the Mahomedans and others who invaded these territories during their reign. The inscription on the stone runs thus "Friday the 29th of Jet, in the year *Samvat*, 1724, (A. D. 1667.) the prince HIRDEE SA' reigning, the following is written by SUDA SEO, at the dictation of JYGOBIND BAJPAE, and engraved by SINGH SA', DYA RAM, and BHAOI RUTEE."

As an instance which collateral history furnishes in proof of the authenticity of this record, it may be stated, that FERISHTA places the invasion of *Gurha* by ASUF in the year *Hidgerree*, 972, or A. D. 1564; and states, that the young prince, BEER NARAIN, had then attained his eighteenth year. The inscription on the stone would place the death of DULPUT SA', his father, in *Samvat* 1605, or A. D. 1548, as it gives 1190 years to the forty-nine reigns, and the first reign commenced in 415. The young prince is stated to have reigned fifteen years; and tradition represents him as three years of age at his father's death. This would make him 18 precisely, and add to 1548, would place the invasion 1563, A. D.

* In one hundred and sixty years Rome had no less than seventy Cæsars. In two hundred and fifty years the Mainelukes had in Egypt forty-seven sovereigns; and a reign terminated only with a life. The Goths had in Spain in three hundred years thirty-two kings.

† We have not altered the system of orthography followed by the author, although at variance with Sir W. JONES' scheme, because there are some names for which we should be at a loss to find the classical equivalents.—ED.

Years.		Years.	
1	Jadoo Rae, Au. Sam. 415, reigned,..... 5	33	Bharthea Chund, his son, reigned, 22
2	Madhoo Singh, his son,..... 33	34	Mudun Singh, ditto,..... 20
3	Jugurnáth, ditto,..... 25	35	Okur Seyn, ditto,..... 36
4	Ragouáth, ditto,..... 64	36	Ram Subee, ditto,..... 24
5	Roder Deo, ditto,..... 28	37	Tarachund, ditto,..... 34
6	Beharee Singh, ditto,..... 31	38	Odee Singh, ditto,..... 15
7	Nursing Deo, ditto,..... 33	39	Bhun Mitter, ditto,..... 16
8	Sooruj Bhan, ditto,..... 29	40	Bhowany Das, ditto,..... 12
9	Rás Deo, ditto,..... 18	41	Seo Singh, ditto,..... 26
10	Gopál Sa, ditto,..... 21	42	Hurnaraen, ditto,..... 6
11	Bhopal Sa ditto,..... 10	43	Subul Singh, ditto,..... 29
12	Gopeenath, ditto,..... 37	44	Raj Sing, ditto,..... 31
13	Rámchund, ditto,..... 13	45	Dadee Rae, ditto,..... 37
14	Soortan Singh, ditto,..... 29	46	Goruk Das†, ditto,..... 26
15	Hurechur Deo, ditto,..... 17	47	Arjuu Singh, ditto,..... 32
16	Kishun Deo, ditto,..... 14	48	Sungram Sa, ditto,..... 50
17	Jugut Sing, ditto,..... 9	49	Dulput Sa, ditto,..... 18
18	Muha Sing, ditto,..... 23	50	Beernaraen, ditto,..... 15
19	Doorjun Mul, ditto,..... 19	51	Chunder Sa, his paternal uncle, 12
20	Jeskurun, ditto,..... 36	52	Mudkur Sa, his son,..... 20
21	Pertapadit, ditto,..... 24	53	Prem Naraen, ditto,..... 11
22	Juschund, ditto,..... 14	54	Hirdee Sa, ditto,..... 71
23	Munohur Singh, ditto,..... 29	55	Chutter Sa, ditto,..... 7
24	Gobind Singh, ditto,..... 25	56	Kesuree Sa, ditto,..... 3
25	Ramchund, ditto,..... 21	57	Nurind Sa, ditto,..... 41 or 54
26	Kurun*, ditto,..... 16	58	Mohraj Sa, ditto,..... 11
27	Rutun Seyn, ditto,..... 21	59	Seoraj Sa, ditto,..... 7
28	Kumul Nyne, ditto,..... 30	60	Doorjun Sa, ditto,..... 2
29	Beer Singh, ditto,..... 7	61	Nizam Sa, his paternal uncle, 27
30	Nurhur Deo, ditto,..... 26	62	Nurhur Sa, his nephew, son of Dhun Singh, brother of Nizam Sa, but of a different mother,..... 3
31	Troo Bobuu Rae, ditto,..... 28	63	Somere Sa, ditto, 9 months.
32	Prethee Rae, ditto,..... 21		

At the close of the reign of SUNGRA'M SA' the dominion of the *Gurha Mundala* rájas extended over fifty-two districts, but it is believed that he received from his father only three or four of these districts. This prince formed near the city of *Gurha* the great reservoirs called, after himself, the *Sungram Saugor*; and built on the bank of it the temple called the *Beejuna mut*, dedicated to BHYRO, the god of truth. Tradition says that a religious mendicant of the Sunneeasee sect took up his residence in this temple soon after it had been dedicated, with the intention to assassinate the prince in fulfilment of a vow he had made to offer up the blood of a certain number of sovereigns in sacrifice to SEWA, or the god of destruction. Taking advantage of the superstitious and ambitious feelings of SUNGRA'M SA',

* He built the temple and other works near *Teoree* whose ruins still bear his name. *Teoree* is four miles from *Gurha*, and six from *Jabulpore*. There is a stone inscribed by rája KURUN on the dedication of a temple at *Jabulpore*, dated *Samrat*, 943, A. D. 986.

† He built the town of *Goruckpore* near *Jabulpore*, and another of the same name in *Burgee*.

he persuaded him that he could by certain rites and ceremonies so propitiate the deity, to whom he had dedicated the temple, as to secure his aid in extending his conquests over all the neighbouring states. These rites and ceremonies were to be performed at night when no living soul but himself and the prince might be present; and after he had in several private conferences possessed himself of the entire confidence of the prince, he appointed the night and the hour when the awful ceremonies were to take place.

Just as SUNGRA'M SA' was at midnight preparing to descend from his palace to the temple, one of his domestics entered his apartment, and told him that he had watched this Sunneeasee priest very closely for some time, and from the preparations he was now making he was satisfied that he intended to assassinate him. He prayed to be allowed to be present at the ceremony, but this the prince refused, and descended to the temple alone but armed with a sword under his cloak, and prepared against treachery. After some trifling preparations the priest requested him to begin the awful ceremony by walking thrice round a fire over which was placed a boiling cauldron of oil, and then falling prostrate before the god; but while he was giving these instructions the prince perceived under his garment a naked sword which confirmed the suspicions of his faithful servant. "In solemn and awful rites like these," said the prince, "it is no doubt highly important that every ceremony should be performed correctly, and I pray you to go through them first." The priest did so, but after going thrice round the fire, he begged the prince to go through the simple ceremony of prostrating himself thrice before the idol, repeating each time certain mystical phrases. He was desired to go through this part of the ceremony also. He did so, but endeavouring to conceal the sword while he prostrated himself, the prince was satisfied of his atrocious design, and with one cut of his scimitar severed his head from his body. The blood spouted from the headless trunk upon the image of the god of truth, which starting into life cried out "many, many, ask, ask!" The prince prostrating himself said, "give me I pray thee victory over all my enemies as thou hast given it me over this miscreant." He was directed to adopt a brown flag, to turn loose a jet black horse from his stable, and to follow him whithersoever he might lead. He did so, and secure dominion over the fifty-two districts, was the fruit of his victories. Of these victories nothing is recorded, and little mentioned by the people.

He built the fortress of *Chouragurh*, which from the brow of the range of hills that form its southern boundary, still overlooks the valley of the *Nerbudda*, near the town of *Gururwara*, and the

source of the *Sukur* river. He continued himself to reside in the palace of MUDUN MOHUL, a part of which still stands on the hill near *Gurha*, and overlooks the great reservoir and temple in which he is believed to have offered up to the god of truth so agreeable a sacrifice in the blood of a base assassin.

He was succeeded by his son DULPUT SA', who removed the seat of government from *Gurha* to the fortress of *Singolegurh*, which is situated on the brow of a hill that commands a pass on the road about half-way between *Gurha* and *Saugor*. This fortress is of immense extent, and was built by rája BÉLO, a prince of the Chundele Rajpoot tribe, who reigned over that country before it was added to the *Gurha Mundala* dominions; but it was greatly improved on being made again the seat of government.

Overtures had been made for an union between DULPUT SÁ and DURGHOUTEE, the daughter of the rája of *Mohoba*, who was much celebrated for her singular beauty; but the proposal was rejected on the ground of a previous engagement, and some inferiority of caste on the part of the *Gurha* family*. DULPUT SÁ was a man of uncommonly fine appearance, and this, added to the celebrity of his father's name and extent of his dominion, made DURGHOUTEE as desirous as himself for the union; but he was by her given to understand, that she must be relinquished or taken by force, since the difference of caste would of itself be otherwise an insurmountable obstacle. He marched with all the troops he could assemble,—met those of her father and his rival,—gained a victory, and brought off DURGHOUTEE as the prize to the fort of *Singolegurh*.

He died about four years after their marriage leaving a son BEER NARAIN about three years of age, and his widow as regent during his minority; and of all the sovereigns of this dynasty, she lives most in the page of history, and the grateful recollections of the people. She formed the great reservoir which lies close to *Jubulpore*, and about a mile from *Gurha*, and is called after her "*Ranee tal*," or queen's pond. One of her slave women formed the other that lies close by, and is called after her "*Cheree tal*," or slave's pond. Tradition says that she

* The *Mohoba* family were Chundele Rajpoots, and their dominion had extended over *Singolegurh* as above stated, and also over *Belehree* or the district of *Kanoja* in which it is comprised.

The capital of *Belehree* was *Kondulpore*, three miles west from the town of *Belehree*. There is a stone inscribed by rája MULUN DEO on the dedication of a temple at *Kondulpore* dated Samvat, 815, A. D. 753. He was one of the Chundele rájas.

requested her mistress to allow the people employed on the large tank, to take out of the small one, one load every evening before they closed their day's labour; and that the Cheree tal was entirely formed in this manner. Her minister, ADHUR, formed the great tank about three miles from *Jabulpore*, on the *Mirzapore* road, which is still called after him, Adhar tal; and gives name to the village in which it is situated. Many other highly useful works were formed by her about *Gurha*; and some at *Mundala* where she kept her stud of elephants, which is said by Muhammedan historians to have amounted to fourteen hundred, a number not altogether incredible when we consider the taste of the people for establishments of this sort; the fertility and extent of the country over which she ruled; and the magnitude of the works which were executed by her during the fifteen years of her regency.

ADHUR was her chief financial minister, but was for some time employed as her ambassador at *Delhi*; but he was unable to prevent the invasion and conquest of his mistress' dominions. ASUF KHÁN, the imperial viceroy at *Kurha Manickpore* on the *Ganges*, invited by the prospect of appropriating so fine a country and so much wealth as she was reputed to possess, invaded her dominions in the year 1564, at the head of six thousand cavalry, and twelve thousand well-disciplined infantry, with a train of artillery.

He was met by the queen regent at the head of her troops near the fort of *Singolegurh*, and an action took place in which she was defeated. Unwilling to stand a siege she retired after the action upon *Gurha*; and finding herself closely pressed by the enemy she continued her retreat among the hills towards *Mundala*; and took up a very favorable position in a narrow defile about twelve miles east of *Gurha*. ASUF's artillery could not keep pace with him in the pursuit, and attempting the pass without it he was repulsed with great loss. The attack was renewed the next day, when the artillery had come up. The queen advanced herself on an elephant to the entrance of the pass, and was bravely supported by her troops in her attempt to defend it; but the enemy had brought up his artillery which opening upon her followers in the narrow defile made great havock among them, and compelled them to give way. She received a wound from an arrow in the eye; and her only son, then about eighteen years of age, was severely wounded and taken to the rear. DURGHOUTEE in attempting to wrench the arrow from her eye broke it, and left the barb in the wound; but notwithstanding the agony she suffered she still refused to retire, knowing that all her hopes rested on her being

able to keep her position in the defile, till her troops could recover from the shock of the first discharges of artillery, and the supposed death of the young prince, for by one of those extraordinary coincidences of circumstances which are by the vulgar taken for miracles, the river in the rear of her position, which had during the night been nearly dry, began to rise the moment the action commenced, and when she received her wound was reported unfordable. She saw that her troops had no alternative but to force back the enemy through the pass or perish, since it would be almost impossible for any of them to escape over this mountain torrent under the mouths of their cannon; and consequently, that her plan of retreat upon *Mundala* was entirely frustrated by this unhappy accident of the unseasonable rise of the river.

Her elephant-driver repeatedly urged her in vain to allow him to attempt the ford, "no" replied the queen "I will either die here or force the enemy back," at this moment she received an arrow in the neck; and seeing her troops give way and the enemy closing around her, she snatched a dagger from the driver and plunged it in her own bosom.

She was interred at the place where she fell, and on her tomb to this day the passing stranger thinks it necessary to place as a votive offering, one of the fairest he can find of those beautiful specimens of white crystal, in which the hills in this quarter abound. Two rocks lie by her side which are supposed by the people to be her drums converted into stone; and strange stories are told of their being still occasionally heard to sound in the stillness of the night by the people of the nearest villages. Manifest signs of the carnage of that day are exhibited in the rude tombs which cover all the ground from that of the queen all the way back to the bed of the river, whose unseasonable rise prevented her retreat upon the garrison of *Mundala*.

Her son had been taken off the field, and was, unperceived by the enemy conveyed back to the palace at *Chouragurh**, to which *Asuf*, returned immediately after his victory and laid siege. The young prince was killed in the siege; and the women set fire to the place under the apprehension of suffering dishonor if they fell alive into the hands of the enemy. Two females are said to have escaped, the sister of the queen, and a young princess who had been betrothed to

* *Chouragurh*, a fort which overlooks the valley of the *Nerbudda* from the brow of the southern or *Satpóra* range of hills, about seventy miles west from *Jabulpore*.

the young prince BEER NARAIN ; and these two are said to have been sent to the emperor AKBER.

ASUF acquired an immense booty. Besides a vast treasure, out of the fourteen hundred elephants which is said to have composed the queen's own stud, above one thousand fell into his hands, and all the other establishments of which his conquest had made him master were upon a similar scale of magnificence*. With a soil naturally fertile and highly cultivated the valley abounded with great and useful works : and ASUF, naturally of an ambitious spirit, resolved to establish in *Gurha* an independent Muhammedan sovereignty, like those of *Malwa*, *Guzerat* and *Dukhun* ; and under a weaker monarch than AKBER he would, no doubt, have succeeded. After a struggle of a few years he returned to his allegiance, was pardoned, and restored to his government of *Kurha Manickpore*.

On ASUF's departure, CHOORAMUN BAJPAE, the minister and reputed lineal descendant of the spiritual guide of the founder of this dynasty, was sent to the court of AKBER, to solicit a recognition of the claim of CHUNDER SA', the brother of DULPUT SA', to the throne of *Gurha*. This family had immediately after the marriage of DURGHOUTEE been invested with the title of BAJPAE. The ceremonies were performed on the bank of the *Nerbudda* river, in a temple in the village of *Gopalpore* near the *Tilwara* ford, and are said to have cost four hundred thousand rupees. This agent attained the object of his mission, and CHUNDER SA' was declared rája of *Gurha Mundala* ; but he was obliged to cede to the emperor, the ten districts which afterwards formed the principality of *Bhopaul*, viz. : *Gonour*, *Baree*, *Chokeegurh*, *Rahtgurh*, *Mukurhae*, *Karoo Bag*, *Karwae*, *Raeseyn*, *Bhowrasoo*, *Bhopaul*.

Of CHUNDER SA's reign little is known, and that little of no importance†. On his death he was succeeded by his second son, MUDKUR SA', who treacherously put his elder brother to death. He was the first prince of this house that proceeded to the imperial court to pay his respects in person : and he did so ostensibly with a view to appease the emperor by the voluntary surrender of his person, but virtually for the purpose of securing the support of his name against the vengeance of the people. But the vengeance of heaven is supposed by them to have overtaken him.

* Among other things taken in *Chouragurh* were one hundred jars of gold coins of the reign of ALLAH-UDDEEN, the first Mahommedan general that crossed the *Nerbudda* river. See BRIGG'S translation of *Ferishta*. Some of those coins are still worn by the women of *Gurha* as charms.

† During the life of DURGHOUTEE and his nephew he resided at *Chanda* ; and is said to have entered into the service of the prince of that country.

He became afflicted with chronic pains in his head and limbs, which he was persuaded were inflicted on him by Providence for his crime. The disease was pronounced incurable; and, as the only means of appeasing a justly incensed deity, he was recommended to offer himself up as a voluntary sacrifice, by burning himself in the trunk of a dry peepul tree. An old one sufficiently dry for his purpose being found in the village of *Deogaw*, about twelve miles from *Mundala*, he caused himself to be shut up and burnt in it; and the merit of the sacrifice is considered to have been enhanced by the sacred character of the tree, sacred to *SIVA*, in which it was made. His eldest son, *PREM NARAIN* had been in attendance upon the emperor at *Delhi*, but he returned to the *Nerbudda* on receiving intelligence of his father's death, leaving his son *HIRDEE SA'* to represent him at the imperial court. Unfortunately, in his haste, he omitted, it is said to return the visit of *BEER SINGH DEO*, rája of *Archa*, before he left court; and that proud prince on his death-bed shortly after is said to have made his son, *JHOOJHAR SINGH*, swear to revenge the insult by the invasion and conquest of *Gurha*, or perish.

He soon after marched at the head of all the troops he could muster, and *PREM NARAIN* finding himself unable to oppose him in the field, threw himself into the fort of *Chouragurh*, where he was for some months closely besieged. *JHOOJHAR* pretended at last to raise the siege. He drew off his troops, and descended into the plains, where he invited *PREM NARAIN* to come and adjust with him in person the terms of peace. He was prevailed upon to do so on the faith of a solemn oath; and accompanied by his minister, *JEYDEO BAJPAE*, proceeded to the tent of his enemy, where they were treacherously murdered by assassins hired for the purpose. He again invested the fort, which having no head soon surrendered; and all the other garrisons in the *Gurha* dominions followed the example.

News of this invasion and of the death of his father was soon conveyed to *HIRDEE SA'*, then in attendance upon the emperor at *Delhi*. He left court, and unable to procure any assistance in troops, returned in disguise to the *Nerbudda*. Near the fortress of *Chouragurh* he is said to have met his old nurse; and, on being recognised by her, was told where his father had deposited a large sum of money, which, with her assistance, he got into his possession. He then made himself known to many of the most powerful and influential landholders of the country, who brought all their followers to his support; and with their aid, added to that of the Muhammadan chief of the ten ceded districts of *Bhopal*, he soon made head against the enemy; possess-

ed himself of all the twenty-two military posts of his kingdom ; and at last ventured to come to a general action with him near the village of *Koluree*, in the district of *Nursingpore*. JHOOJHAR SINGH was defeated and killed ; and the fortress of *Chouragurh* was surrendered immediately after the action, which was fought within sight of the walls.

In return for the services rendered by the chief of *Bhopal*, HIRDEE SÁ assigned the district of *Opudgurh*, containing three hundred villages. He sent back the widow and family of JHOOJHAR SINGH to *Bundelkhund*, by which he is said to have won so much upon the esteem and gratitude of the members of this family and the people of *Bundelkhund* in general, that they made a solemn vow never again to invade his dominions.

It may here be remarked that JHOOJHAR SINGH had two brothers, DEWAN HURDOUR, alias HURDOUR LALA, and PUHAR SINGH ; that the former is said to have been poisoned by one or other of his brother's wives ; and that when the cholera morbus broke out in the valley of the *Nerbudda* for the first time in 1817, when occupied by our troops, it was supposed to have been occasioned by the spirit of this HURDOUR LALA, descending into the valley in the north wind blowing down from the territories of *Bundelkhund*. It first broke out I believe among the troops while they were stationed on the plain between the garrison of *Chouragurh* and the village of *Koluree*, the place where the action was fought, and it is said to have begun its ravages while the north winds prevailed. These circumstances added to that of HURDOUR LALA's having always been propitiated by some offering or prayer, whenever a number of people were congregated together for whatever purpose, lest he should introduce discord or evil of some kind or other among them, made it believed that he was the source of this dreadful scourge ; for the custom of propitiating him was entirely local, and our troops had disregarded, or indeed had perhaps never heard of the necessity. From that day small rude altars were erected to HURDOUR LALA in every part of the valley, surrounded by red flags erected on bamboos, and attended by prostrated thousands ; and from the moment a case of cholera morbus occurs, every native inhabitant of this valley, whatever be his religion, rank or sect, deprecates the wrath of HURDOUR LALA*.

* It is said that one of Lord HASTING's camp-followers slaughtered a bullock near the tomb, and that the cholera broke out in consequence ; that after many thousands had perished, one man afflicted with the disease thought of HURDOUR LALA, and vowed an offering to him if he recovered. He got well, and built a temple to him ; others did the same, and the disease ceased. From

HIRDEE SA', now secure in the possession of his dominions, turned his attention to the improvement of the country, which had suffered much from the ravages of war, and the internal disorders introduced by these revolutions of government. He planted many groves. Among the former, the grove in which the cantonments of *Jubulpore* now stand, was the largest; and it is said to have contained, as its name *Lakherree* imports, one hundred thousand mango trees. The greater part of these have gone to decay, or been cut down; and some thousands of them have been felled since we took possession of the country. Among the reservoirs that he formed, the largest was *Gunga Saugor*, a fine piece of water in the vicinity of the town of *Gurha*. He died at a very advanced age, after a reign of seventy-one years, dating from the death of his father, PREM NARAIN; and was succeeded by his son CHUTTER SA'. The inscription on the stone at *Ramnugur* bears date *Samvat* 1724, and was made in HIRDEE SA''s reign, which commenced it is said in *Samvat* 1653, A. D. 1596, so that he must have reigned seventy-one years, even supposing that he died immediately after it was made.

His second son, HUREE SINGH, demanded of his elder brother a division of the territories: but he was soon reduced to obedience: and during the life of CHUTTER SA' remained afterwards quiet upon his jageer. CHUTTER SA' died after a reign of only seven years: and was succeeded by his son KESUREE SINGH; but HUREE SINGH, thinking the occasion favorable for his ambitious views, and failing in his attempt to get himself proclaimed as successor to his brother, invited to his assistance the rája of *Bundelkhund*. With this support he made an attack upon his nephew; and getting possession of his person he treacherously put him to death after he had reigned three years.

KESUREE SA' had a son, NERIND SA', then about seven years of age, whom RANKISHUN BAJPAE, the son of KAMDEO, who had accompanied HIRDEE SA', in his attendance upon the emperor, and shared in his subsequent fortunes, rescued from HUREE SINGH, took to *Ramnugur*, near *Mandala*, and there caused him to be proclaimed as rightful sovereign. Collecting a strong force of the better disposed people, he returned, defeated and killed HUREE SINGH in an action, and drove his son, PUHAR SINGH, with all his troops from the field. An agent was sent off to the imperial court, to demand the emperor's sanction to his accession to the throne; and five districts were assigned to the emperor on the occasion, *Dhumonee*, *Huttah*, *Mureeah Deh*, *Gurha Kotah*, and *Shahgurh*.

that time temples have spread through almost every village in India to HUREOUR LALA.

PUHAR SINGH was a brave and enterprising man ; and finding no prospect of making head against the young prince for the present, he led off his followers, and joined the army of the emperor AURUNGZEBE then employed in the siege of *Beejapore** and served under the command of DILERE KHAN, where he had frequent opportunities of distinguishing himself ; and the general was so much pleased with his services that after the fall of *Beejapore* he sent with him a body of troops under the command of MEER JYNA and MEER MANOOLLAH, to assist in his attempts upon *Mundala*. He was met by the young prince, his cousin, near the banks of the *Doodhee* river at *Futteh-pore*, where an action took place, in which NERIND SA' was defeated, and his general killed.

He retired upon *Mundala* accompanied by RAMKISHUN, the faithful minister who had secured him from the father of PUHAR SINGH. Not feeling himself secure at *Mundala* he proceeded to *Sohagpore*, where he collected around him his scattered forces, and became again able to face his cousin in the field, as the troops which the Moghul general had sent to assist him, were returned to the *Dukhun*. They came to an action near the village of *Ketoogow*, where PUHAR SINGH was defeated and killed. On the death of their leader all his troops dispersed, or entered into the service of the victor ; who returned to *Mundala*, and thenceforward made that place the seat of his government.

PUHAR SINGH had two sons in the action who fled from the field as soon as they saw the troops give way after their father's death ; and returned to the imperial camp, in the hope of obtaining further assistance. Every other endeavour to interest the emperor in their fortunes proving fruitless, they at last, stimulated by the desire to revenge their father's death, and to acquire the sovereignty of the *Gurha* dominions, renounced their religion for that of *Islam*, and obtained the support of a small body of troops with which they returned to the valley of the *Nerbudda*, under the acquired names of ABDOR RUHMAN, and ABDOL HAJEE. They were to have been joined by a *Murhutta* force under GUNOA JEE Pundit ; and NERIND SINGH, distrustful of his strength, sent an agent to endeavour to bring his two cousins to terms before this force should join.

This agent they put into confinement, under the pretence that he was serving a rebel against their legitimate authority, but he soon effected his escape ; and, being well acquainted with the character of the *Murhutta* partisans, proceeded immediately to their camp, and by

* *Beejapore* surrendered to the emperor AURUNGZEBE, 15th October, 1686.

the promise of a larger sum of money than the commandant expected from the young apostates, prevailed upon GUNGA JEE to join his force to that of his master, strengthened by this body of marauders, NERIND SINGH ventured a general action, in which his cousins were defeated and both killed.

His authority was now undisputed, but these frequent attempts of his relations cost him a great part of his dominions, as he was obliged to purchase the aid of neighbouring princes by territorial cessions. In this last contest with his cousins he was ably assisted by two Pathan feudatories, AZIM KHAN, who held in *jageer*, *Barha*, a part of the *Futtehpore* district (14), and LONDEE KHAN, who held the district of *Chouree* (19). Taking advantage of these disorders and of the weakness of their prince they attempted to establish an independent authority over all the territories south of the *Nerbudda*. The prince invited to his support the celebrated BUKHT BULUND, rája of *Deogurh*; and with their united force defeated the two Pathan rebels, and killed LONDEE KHAN at *Seanee*, in the district of *Chouree*, and AZIM KHAN, near the village of *Koleree*, in the valley of the *Nerbudda*. For this assistance NERIND SA' assigned to BUKHT BULUND the districts of *Chouree* (19), *Donger Tal* (20), and *Goonsour* (18).

During these struggles he is said to have assigned to CHUTTER SAUL, rája of *Bundelkhund*, the five districts of *Gurpehra* (34), *Dumoh* (35), *Rehlee* (36), *Etawa* (37), and *Khimlassa* (38), which afterwards formed the province of *Saugor*. Two districts, *Powae* (27), and *Shanugur* (29), had before been assigned to the chief of *Bundelkhund*. He was obliged to assign to the emperor, it is said, for a recognition of his title, the five districts of *Dhumonee* (29), *Huttah* (30), *Mureea Deh* (31), *Gurhakota* (32), *Shahgur* (33)*. He also assigned *Purtagurh* (10) in *jageer* to GHAZEE RAE LODHEE, who had served him faithfully and bravely in the contest with PUHAR SINGH and his sons.

NERIND SA' died after a reign it is said of forty years, A. D. 1731†, leaving to his son MAHRAJ SA', only twenty-nine of the fifty-two districts which had composed the *Gurha Mundala* dominions under his ancestor, SUNGRAM SA'. After a peaceful reign of eleven years, MAHRAJ SA''s dominions were invaded by the Peshwa for the purpose of levying the tribute which it was impudently pretended that the *Sutarah* rája had granted to him the right to levy in all the territories north of the river *Nerbudda*. MAHRAJ SA' resisted his demand

* These had been assigned before by NERIND SA' after the defeat of HUREE SINGH; and the cession was merely confirmed.

† It must have been 54 years.

and stood a siege in the fort of *Mundala**. It was soon taken and the prince put to death. He left two sons SEWRAJ SA' and NIZAM SA', and the eldest was put upon the throne by BAJEE RAO, on condition that he should pay four lakhs of rupees a year as the chout, or quarter of his public revenue, in tribute. By this dreadful invasion of the Peshwa with his host of freebooters, the whole country east of *Jubulpore*, was made waste and depopulate, became soon overgrown with jungle, and has never since recovered†. The revenue of the rájas, in consequence of this invasion, and the preceding contests for sovereignty between the different members of the family, and the cessions made to surrounding chiefs, was reduced to fourteen lakhs of rupees per annum.

Being unable to resist the encroachments of RAGHOJEE GHOSLA, who had under the pretended authority of the *Sutarah* rája to collect the chout, assumed the government of *Deogurh* from the descendants of BUKHT BULUND, he lost the six districts which had anciently comprised the whole of the dominions of the *Haihaibunsee* sovereigns of *Lahnjee Kurwagurh* (21), *Shanjun Gurh* (22), *Lopa Gurh* (23), *Santa Gurh* (24), *Deeba Gurh* (25), *Banka Gurh* (26).

SEWRAJ SA' died at the age of thirty-two years, A. D. 1749, after a reign of seven years, and was succeeded by his son DOORJUN SA', a young lad of the most cruel and vicious dispositions. A great many of the principal people having been disgusted with numerous instances of his wickedness, his uncle, NIZAM SA', determined to avail himself of the opportunity, and to attempt to raise himself to the throne by his destruction. He recommended him to make a tour of inspection through his territories, and after much persuasion he was prevailed upon to leave *Mundala* for the purpose.

NIZAM SA' had successfully paid his court to BELAS KOOUR, the widow of his deceased brother, SEWRAJ SA', but not the mother of the reigning prince, who was by a second wife, and had prevailed upon her not only to consent to the destruction of DOORJUN SA', but to promote it by all the means in her power. She was a woman of great

* This invasion of BALAJEE BAJEE RAO took place, A. D. 1742.—See DUFF'S History of the Muhruttus.

† It may be remarked that in districts so situated, the ravages of war and of internal misrule are repaired with more difficulty and delay than in others. In the first place, the air however salubrious while the districts are in cultivation, becomes noxious when they are allowed to run to jungle; and men are prevented from coming to fill up the void in the population. In the next, the new fields of tillage in such situations are preyed upon by the animals from the surrounding hills and jungles; and the men and cattle are destroyed by beasts of prey.

ambition, and during the lifetime of her husband had always had a great share in the administration of the government. She saw no prospect of being consulted by the young prince, but expected that NIZAM SA' would, if assisted by her in seizing the government, be almost entirely under her management. She, therefore, entered into his schemes, and urged the young prince to proceed on this tour of inspection, with a view of removing from the capital the troops, who were for the most part greatly attached to him, in this tour; but the day that the prince left *Mundala*, NIZAM SA' pretended that his feelings had been hurt by some neglect on the part of his nephew, and refused to move. This had been concerted between him and BELAS KOOR, who now insisted that the prince ought to return, and, by conducting his uncle to camp in person, offer some reparation for his pretended neglect.

The unsuspecting youth, at the suggestion of his step-mother, returned to *Mundala* accompanied by only a few followers, and among them LUCHMUN PASBAN, a man of extraordinary strength and courage, who always attended him. They alighted at the door of NIZAM SA's house, and immediately entered the court; but before any other could follow, the door was closed upon them. LUCHMUN called out "Treason," seized the young prince by the waist, and attempted to throw him upon the wall of the court yard, which was about ten feet high; but in the act of doing it, he received, in his right side, a cut from the sabre of GOMAN, a follower of NIZAM SA'. This checked the effort, and the prince, unable to reach the top, fell inside: and before LUCHMUN could grasp his sword his right arm was severed from his body by a second cut from the sabre of GOMAN. Leaving him to be despatched by his, GOMAN's, father, LOKSA and his two brothers, whom NIZAM SA' had employed to assist him in this assassination, GOMAN, now made a cut at the forehead of the young prince, who staggered and fell lifeless against the door, which his followers were endeavouring in vain to force from the outside.

A shout from the inside "that NIZAM SA' was king," echoed from the partisans of BELAS KOOR without, added to the general unpopularity of the young prince, completed the revolution; and all that remained was, to satisfy those who might be glad to avail themselves of the opportunity to invade the country under the pretence of punishing the regicides and usurper. An agent was immediately sent off to the Peshwa; as the paramount authority, and to pacify him the districts of *Pana Gurh* (50), *Deoree* (51), and *Gorjainur* (52), were assigned in lieu of the tribute which had been promised on the death of

MAHRAJ SÁ, and the accession of SEWRAS SA'. These districts were subsequently formed into the five muhals of *Deoree*, *Tendookera*, *Chawurpata*, *Goor Jamur*, and *Nahir Mow*. When NIZAM SÁ, ascended the throne he was twenty-seven years of age; and the cruel and unpopular conduct of his nephew, during the short interval of six months that he reigned, added to his own fine person, affable manners, and great capacity for business, soon reconciled all classes of the people to his government. He turned his attention entirely to the improvement of his country, and the cultivation is said to have extended, and the population a good deal augmented, during his long reign.

NIZAM SA' died after a reign of twenty-seven years at *Gurha* in the year *Samvat*, 1833, A. D. 1776, leaving, as it was pretended, one child, a son, MIHPAL SINGH, then about one month old, and a recognition of his title to the succession was obtained from the chief of *Saugor*, acting ostensibly under the authority of the Peshwa.

About the year *Samvat*, 1790 or A. D. 1733 MUHAMMUDUN KHAN BUNGUSH was transferred from the government of *Allahabad* to that of *Malwa*; and he attempted the conquest of the districts of *Bundelkhund* from CHUTERSAL, an enterprising chief who availed himself of the disorders of the empire, and the absence of the imperial armies in the *Dukhun*, to put himself at the head of the discontented Hindu chiefs in that quarter, and form for himself a valuable independent principality. CHUTERSAL finding himself too weak to resist so powerful an enemy, invited the assistance of BAJEE RAO the Peshwa, who marched to his support at the head of a large body of cavalry, defeated BUNGUSH, and made him evacuate the whole of the territories he had invaded and seized. CHUTERSAL was so well pleased with the able support the Peshwa had given him in his utmost need, that he adopted him as a third son, and assigned over to him, as an immediate recompence, a garrison and territory in the vicinity of *Jhunsee*, worth above two hundred and twenty-five thousand rupees a year.

CHUTERSAL died in the year A. D. 1735, and the Peshwa sent his confidential agent GOBIND Pundit, to demand his share of the chief's dominions as the third son, so styled after the late contest. He met HIRDEE SA' and JUGUT RAJ, the two sons of the deceased chief, and obtained the cession of the districts of *Saugor*, *Gurpehra*, &c. &c. yielding an estimated annual revenue of about thirty-six lakhs of rupees. GOBIND Pundit remained in charge of these districts as *Mukusdar*, and transferred the seat of government from *Gurpehra* to *Saugor*, where he built a fortress and town upon the borders of a very handsome lake. He extended his conquests and authority over

other chiefs and districts to the eastward as far as *Culpee*; and repelled an attempt on the part of SHOOJA-OD DOULA, the nuwab wuzier of *Oude*, to wrest from him his newly acquired possessions in that quarter*. An army which the nawub sent into *Bundelkhund*, under the command of MEER NAEM was defeated and driven back with great loss.

Having secured his dominions in *Bundelkhund* he returned to *Poona*, where he was received with all the respect and acknowledgments due to his highly important services. He returned to *Bundelkhund*, left his son-in-law BEESA JEE, as his representative at *Saugor*, and removed the seat of his government to *Culpee*. In the year *Samvat*, 1815, A. D. 1758, GOBIND Pundit accompanied SUDA SEO BHAO and BISWAS RAO, the son of the Peshwa, to *Delhi*; and in 1817 *Samvat* was killed on the plains of *Paneeput*, in an attempt to escort provisions to the troops immediately before the celebrated battle of that name, in which the brother and son of the Peshwa both lost their lives.

This disaster was nearly fatal to the *Murhutta* dominions in *Bundelkhund*. Their troops fled from *Culpee*, and the chiefs took advantage of the general consternation to regain their independence, and extend their possessions. BEESA JEE, with the assistance of JANOO GHOSLA, reduced them to obedience, and retained possession of all the districts placed under his charge. BULA JEE BABA, and GUNGA DHUR NANA, the two sons of GOBIND JEE, went to *Poona*; and were there invested with the government of *Bundelkhund*, in consideration of the merits and services of their father. BULA JEE was the governor, and GUNGA DHUR was to act as deputy under him. The former was so well pleased with the management of BEESA JEE, that he continued him in the government of *Saugor*; and proceeded himself, accompanied by GUNGA DHUR, to *Culpee*. BEESA JEE was soon after summoned by the governor of the fortress of *Mulhargurh*, to which rája RAM GOBIND on the part of RUGHONA, the pretender to the office of Peshwa, assisted by all the disaffected chiefs of the country, had laid siege. By the timely assistance afforded by BEESA JEE the seige was raised; and he was soon after engaged in the fruitless attempt to prevent the march through his territories of a British detachment under the command of Colonel GODDARD. See my account of GODDARD's march†.

* See KHYR OD DEEN's account of this invasion.

† Published in the Literary Gazette, 10th February, 1833.

GOBIND PUNDIT

BULAJEE

ABHA SAHIB

BAHE SAHIB his second wife died widow who now 1868, *Samvat*. receives a pension of ninety-six thousand, (96,000) rupees a year.

GUNGA DHUR

NANHA SAHIB,

RÁJA SAHIB, died without issue, but his widow has been allowed to adopt her *own brother* to secure her possession.

BEESA JEE recognized in due form the right of MIHPAUL SINGH to succeed his father NIZAM SA' on the throne of *Mundala*; but the queen dowager, BELAS KOOUR, insisted upon placing on the throne the prince NURHUR SA', a young man of about twenty-five years of age and son of DHUN SINGH, the younger brother of NIZAM SA', and next heir to the throne. She, as the widow of SOORUJ SA', pretended to have a right to bestow the government as she pleased; and the usurpation of NIZAM SA' having been excused on this ground, many would have been found sufficiently willing to avail themselves of it, in order to raise themselves to wealth and consequence, had the birth and title of MIHPAUL SINGH not been at all questionable. The leaders of her party were SAUDUT KHAN the Pathan jageerdar of *Surrenugur*, and PRETHEE SINGH, jageerdar of *Petehra*. The leaders of the party of the young child were RUGBUNS BAJPAE, and his son MUKUND. His brother BIKRAM BAJPAE, and his son GUNGA PERSAUD, together with GUNEYS PASBAN, the treasurer.

The Dowager determined upon the destruction of the opposite party. SAUDUT KHAN invited to his house, which was situated outside the fort at *Mundala*, GUNEYS PASBAN, his sons GIRDHUR and NUNDHA, and his brother MORUT SINGH, on the pretence of making arrangement for an advance of pay to his troops; and GUNOA GIR Mohunt, a large banker went as guarantee to any agreements they might make with him. Soon after they had entered on business SAUDUT KHAN took GUNOA GIR aside on the pretence of wishing to speak with him in private*; but the moment they left the room the assassins, who were placed around, and waited only for this signal, rushed in and fell upon the party. The two young men drew their swords and defended themselves and their father for some minutes;

* GUNGA GIR is generally admitted to have been a party to this murder.

but overpowered at last by numbers, they all fell. SAUDUT KHAN went off immediately to the Dowager's palace within the fort; and was directed to proceed immediately, surround the house of RUGBUNS BAJPAE and his family, and put them into confinement. He surrounded their house with a body of his troops, and summoned the old man to surrender. He refused, and the troops began to fire in at the windows, seeing no chance of escape without disgrace, the men put the women and children to death, set fire to the house, and then rushed out upon the assassins, making great slaughter among them till they all fell covered with wounds.

It was thought that of about one hundred and twenty-two members of which this family was composed, not one had escaped; but it was afterwards found that PURSOTUM, the son of MOKUND BAJPAE, a lad of about nine years of age, had been taken away by his nurse in the midst of the confusion and carnage of the *Johur*; as also that GUNGAPERSAUD, the son of BIKRAM BAJPAE, had been discovered still living among the wounded. These were concealed among the friends of the family for a month, when the ranee began to manifest feelings of regret at the massacre of this family, and of anxiety to discover some surviving member. The two survivors were brought to her, and she conferred upon PURSOTUM the purgana of *Suroulee* in jageer. It is now very generally believed that MIHPAUL SINGH was not the son of NIZAM SA'; and that he was brought forward by RUGHBUNS BAJPAE, merely for the purpose of securing the continuance of his influence in the administration of the government.

NURHUR SA' having now been seated on the throne by the consent of both parties, another competitor made his appearance. SOMERE SA' was the illegitimate son of NIZAM SA'; and in ordinary times such sons never pretended any claim to succeed to the throne while a legitimate son survived even in any collateral branch of the family. On the present occasion of a disputed succession, SOMERE SA' set up his pretensions, and invited the Murhutta chief of *Nagpore*, MONDAJEE, to his assistance. He marched to invade *Gurha Mundala*, but was met by the ministers of the dowager, and induced to return to *Nagpore* on a promise of three hundred and seventy-five thousand rupees. This agreement NURHUR SA' refused to ratify; but SOMERE SA' had by this time gone off to solicit aid from *Saugor*.

BEESA JEE demanded an explanation from NURHUR SA', who sent an accredited agent to him; but refused to attend to the suggestions of this agent, that he should purchase BEESA JEE's recognition of his title, and advance SOMERE SA' a sum of money, which might have been

effected for about four hundred and fifty thousand rupees ; and BEESA JEE marched at the head of a large force from his cantonments at *Dumow*. At *Teyjgur* he was opposed by CHUNDER HUNS, who held that purguna in jageer under the rája ; but he soon defeated him, and advanced into the valley as far as *Patun*, where he was opposed by SAUDUT KHAN, GUNGA GIR, and the jageerdar of *Mangur*, all of whom he soon dispersed, and advanced without further opposition to *Mundala*.

He deposed NURHUR SA', and put SOMERE SA' on the throne ; and removed SAUDUT KHAN, and GUNGA GIR Mohunt from all share in the government, appointing in their place, as prime minister, his brother DADOO Pundit, with the assignment of jageer of *Sureenagur*. The purguna of *Sehora* was assigned as a nuzurana to the Peshwa, and a fine of thirty hundred thousand rupees was imposed upon the government. In this fine however credit was given for thirteen hundred thousand rupees taken from the palace in money and jewels, a bond was drawn out for the payment of fourteen hundred thousand in ten years by ten equal instalments : and for the payment of three within a specified time. PURSOTUM BAJPAE and SEW GIR Gosaen were taken as hostages. BEESA JEE returned to *Jabulpore*, sent the greater part of his troops back to *Saugor*, and took up his residence at *Gurha*.

SOMERE SA' apprehensive that BELAS KOOUR would endeavour to get NURHUR SA' restored, and that the Murhutta would be easily persuaded to accede to her wishes with a view to promote their own interests by another change in the government, determined to make away with her. He left *Mundala* with the pretended intention of visiting *Jabulpore*, but from the first stage he sent back INCHA SINGH with a letter addressed to the dowager. He knew that she always heard every letter addressed to her read ; and that this would give the assassin an opportunity of despatching her. BELAS KOOUR came to the door to hear the letter read, and was instantly cut down by INCHA SINGH. BEESA JEE attributed the assassination to SOMERE SA', and made preparations to revenge it by removing him from the throne : he was not backward in preparations to defend himself. He was joined by SAUDUT KHAN of *Sureenagur* and CHUNDER HUNS ; and with these and other feudatory chiefs he advanced towards *Saugor*, in order to attack BEESA JEE before he should get into the valley. The two chiefs came to an action near *Mangur*. CHUNDER HUNS was killed early in the fight ; and his followers giving way threw into confusion those of SAUDUT KHAN, who retreated with great precipitation upon *Chouragurh*. SOMERE SA' made good his retreat to *Mundala*, and BEESA JEE advanced as

far as *Gurha*, where he opened a negotiation with NURHUR SA', for his restoration to the throne on condition of GUNGA GIR becoming the security for the payment of the money due to him by the last treaty. Having prevailed upon SOMERE SA' to come from *Mundala* on the promise of a pardon, he seized him at *Tilwara ghat*, and sent him a close prisoner to *Saugor*, where he was confined in the fort of *Goor Jamur*. NURHUR SA' having agreed to BEESA JEE's terms, was taken to *Mundala* and put on the throne; but MORAJEE was left with a body of the *Saugor* troops in command of the garrison, and NURHUR SA' discovered that he was sovereign merely in name.

BEESA JEE returned to *Gurha*: and, considering his authority to have been now securely established, he sent part of his troops back to *Saugor*, left the greater portion of what he retained at *Jubulpore*, and encamped with only a few followers about two miles distant, and close outside the city of *Gurha*, to the west,

Taking advantage of his carelessness GUNGA GIR Mohunt collected together a body of five hundred Gosain horsemen; attacked him about midnight; put him, his brother DADOBA, and the greater part of their followers to the sword; and caused such a panic among the great body of his troops which were posted at *Jubulpore*, that they all made a precipitate retreat towards *Saugor*, with the exception of twelve Murhutta horsemen who entered the service of GUNGA GIR. Hearing of this successful attack upon BEESA JEE, the feudatory and other chiefs about *Mundala*, who were opposed to the *Saugor* rule, collected together round *Mundala*, and cut off MORAJEE's supplies. He knew that he could not stand a siege, and requested permission to retire with his troops unmolested to *Saugor*. With his small detachment he made good his retreat all the way to *Saugor*, where he soon made preparations to recover the country which had been lost by the imprudence of BEESA JEE, and to revenge his death. GUNGA GIR Mohunt was now joined by SAUDUT KHAN, who had been dispossessed of his jageer of *Sureenugur* by BEESA JEE; and they advanced to meet MOORA JEE so far as *Teyzeer*. Here an action took place; the troops of GUNGA GIR gave way on the first discharge of the artillery of MOORA JEE; and those of SAUDUT KHAN were thrown into confusion by the death of their leader, who was shot in the breast by one of the twelve Murhutta horsemen, who had entered their service after the attack upon BEESA JEE. His remains were buried upon the spot where he fell, and his tomb is still to be seen there.

GUNGA GIR with the deposed prince, NURHUR SA', whose cause he was supporting, fled precipitately from the field, the former towards

Mundala and the latter towards *Chouragurh*, in order to distract the attention, and divide the forces of MOORA JEE. He however knew his enemies too well, and pursued closely and incessantly the most formidable, GUNGA GIR, who was enabled to collect a few forces in passing by *Mundala* and *Ramgurh*, and to make a stand at *Bhurura*, near *Kombhee*, and on the bank of the *Heerun* river. Beaten here he retired upon *Chouragurh*, where the prince, NURHUR SA', had now been joined by a considerable force, which DEO GIR, the adopted son of GUNGA GIR, had brought from *Chundele*. Their force united at the village of *Singapore*, where they were again beaten by MOORA JEE; and obliged to take shelter in the fort of *Chouragurh*, which he immediately invested, and very soon took, as it is supposed, by the treachery of PUDUM SINGH, the jageerdar of *Delehree*.

NURHUR SA' was sent prisoner to the fort of *Korae* in the purguna of *Kimlassa*; and GUNGA GIR to *Saugor*, where he was soon after put to a cruel death by having his hands and legs tied together, and in this state being suspended to the neck of a camel, so that he might come in contact with the knee. The animal was driven about the streets of *Saugor*, with the Mohunt thus suspended to his neck, till he was dead. KURAMUT KHAN, was taken prisoner in the action of *Legzgur*, and sent to *Saugor* where he was ransomed for twelve thousand rupees by ADHUR OPUDEEA, in gratitude, it is said, for former acts of kindness. He returned to *Sureenagur*, but was soon after obliged to retire with his family, and take up his residence at *Chapura*. NURHUR SA' died in prison in the fort of *Korae* a few years after, *Samvat* 1846 or A. D. 1789.

SOMERE SA' was afterwards released and in 1861 *Samvat* or A. D. 1804, he was killed in an action which took place at *Kislae*, between RUGHONATH ROW the subadar of *Deoree*, and LUCHMUN SINGH jageerdar of . He had taken the part of the latter of these chiefs in a contest for dominion.

[To be continued.]

Geography.

It would be difficult to convey any very precise idea of the boundaries of the *Gurha Mundala* dominions when most extended, by description, because they were not marked out by any very distant geographical lines, while those of a political character are either too little known or have been too often changed to afford any assistance. They comprised at the end of the reign of SUNGRAM SA', who died the year *Samvat* A. D. the following fifty-two *gurhs* or districts.

No. of villages.

- 750 1 *Gurha*, or the territory lying between the rivers *Nerbudda*, *Heerun*, and *Gour*.
- 750 2 *Maroo Gur*, that lying east of the *Gour* river, and including *Mundala*.
- 750 3 *Puchele Gur*, that lying between the rivers *Burma* and *Mahanudee* now the purguna of *Kombe*.
- 350 4 *Singole Gurh*, that lying between the *Heerun* and the *Beerma* rivers.
- 760 5 *Amodah* bounded to the _____ by the *Soor* river, and to the _____ by *Kanaree*.
- 750 6 *Kanooja*, bounded to the _____ by the *Omur* river and to the north by the *Olonee* river the _____ by the village of *Kumarore* and including what is now the purguna of *Behree*.
- 750 7 *Bugamara*.
- 750 8 *Teepagur*.
- 750 9 *Raegur*.
- 750 10 *Pertabgur*.
- 750 11 *Amurgur*.
- 350 12 *Deohur*.
- 360 13 *Patungur*.
- 750 14 *Futtahpore*, bounded to the east by the *Doodhee* river; the north by the *Nerbudda*; to the west by the village of *Turone*; and to the south extending into the hills.
- 750 15 *Numooagur* bounded to the west by the *Doodhee* river; the north by the *Shere*; and to the south extending into the hills.
- 360 16 *Bhowurgur*, bounded to the west by the *Shere*; the north by the *Nerbudda*; east by the *Deo* rivers; and to the south extending into the hills.
- 750 17 *Burgee*, bounded to the west by the *Deo* river; to the north by the *Nerbudda*; and west by the *Bungur*.
- 750 18 *Ghoonsour*, bounded to the _____ by the _____ by the *Bangunga*; to the _____ by the *Thavur*.
- 360 19 *Chouree*, to the south by the *Punjdhar* river, now *Seonee*.
- 750 20 *Dougertal*, to the north bounded by the *Punjdhar*, and to the south by the *Soor* river.

} All now included in the *Ramgur* rája's estate.

} Assigned by
NARIND SA, to
BUKHTBULUND
about A. D.
1700.

- | | | | |
|--------|---|--|-----------------------|
| 750 21 | <i>Kurwagur.</i> | } These six districts comprised the ancient dominions of the <i>Haihaibunsi</i> sovereigns as of <i>Langee</i> . | |
| 750 22 | <i>Jhunjungur.</i> | | |
| 750 23 | <i>Lapagur.</i> | | |
| 350 24 | <i>Soutagur.</i> | | |
| 350 25 | <i>Deehagur.</i> | | |
| 750 26 | <i>Bunkagur.</i> | | |
| 750 27 | <i>Powae Kurheya.</i> | } Assigned to CHUTTER SAUL by HIRDEE SA'. | |
| 750 28 | <i>Shahnagur</i> , bounded to the south by the <i>Alonee</i> river; to the east by to the west by | | |
| 750 29 | <i>Dhumonee.</i> | } Said to have been assigned to the emperor by NARIND SA'. | |
| 750 30 | <i>Huttah.</i> | | |
| 360 31 | <i>Mureea Deh.</i> | | |
| 360 32 | <i>Gurha Kotah.</i> | | |
| 750 33 | <i>Shahgur.</i> | } Forming the province or division of <i>Gurpehra</i> , since called <i>Saugor</i> . { Assigned to CHUTTER SAUL by NARIND SA'. | |
| 360 34 | <i>Gurpehra.</i> | | |
| 750 35 | <i>Domoa.</i> | | |
| 360 36 | <i>Rehlee</i> , and <i>Rahngir.</i> | | |
| 360 37 | <i>Etaw.</i> | | |
| 750 38 | <i>Khimlasa</i> and <i>Korae.</i> | } Since forming the <i>Bhopaul</i> principality. | |
| 750 39 | <i>Goonow.</i> | | |
| 750 40 | <i>Baree.</i> | | |
| 360 41 | <i>Choukeegur.</i> | | |
| 360 42 | <i>Rahtgur.</i> | | |
| 750 43 | <i>Mukurhae.</i> | | |
| 750 44 | <i>Karoo Bagh.</i> | | |
| 750 45 | <i>Koorwae.</i> | | |
| 360 46 | <i>Rae Seyn.</i> | | |
| 750 47 | <i>Bhowraso.</i> | | |
| 360 48 | <i>Bhopaul.</i> | | |
| 350 49 | <i>Opudgar</i> , subsequently added to the <i>Bhopaul</i> dominions. | | |
| 750 50 | <i>Punagur.</i> | } Subsequently formed into 5 { | |
| 750 51 | <i>Deoree.</i> | | 1 <i>Deoree.</i> |
| 750 52 | <i>Gourjumur.</i> | | 2 <i>Tendoo Kera.</i> |
| | | 3 <i>Chumurpurta.</i> | |
| | | 4 <i>Gour Jamur.</i> | |
| | | 5 <i>Nuhur Mow.</i> | |

The capital of the Gond rája had been *Gurha*; and this continued to be the residence of the Rajpoot princes up to the reign of DULPUT, who transferred his residence to *Singolegurh*. This fortress which is of immense extent, was built by a rája BELK, it is said, a prince of the *Chundele* Rajpoot tribe, who reigned over that part at some former period.

Another prince of that tribe is said to have reigned at *Belehree* over that part, which formed the district of *Kanooja*, or number six in this list.

The valley of *Jubeyra*, which now comprises several cultivated and peopled villages, was then a lake formed by a bund of about half a mile long, one hundred and fifty feet thick, and one hundred feet high, made with sandstone cut from the *Bhundere* range of hills close by. This *bund* is a curious work, and stands about four miles from the village of *Jubeyra*, to the southeast. It is said that it was cut through by the Mahommudun army in the invasion, but it seems to have burst of itself from the weight or overflowing of an unusual quantity of water ; and a branch of the *Beerme* river now flows through the middle of it. *Singolegur* once overlooked this magnificent lake. This however must have been insignificant compared with the lake which at the same time covered the *Tal* purguna, in the *Bhopaul* territory, on the site of which are now some seven hundred villages I believe. The bund which kept in this mass of water united two hills in the same manner as that near *Jubeyra* ; but was of greater magnitude and of more elegant construction.

Ranee DURGHOUTEE appears to have changed the seat of government partially though not altogether to *Chouragurh*, a fort which is situated on the brow of the *Sathpore* range of hills, and which overlooks the valley of the *Nerbudda*, about twenty miles from the station of *Nursingpore* ; for we find ASUF KHAN after her defeat and death marches to *Chouragurh*, and there finds her family and treasure. It is however probable that she merely sent them there for security on the approach of the invading army, as *Singolegur* was thought untenable, and lay in their direct line of march.

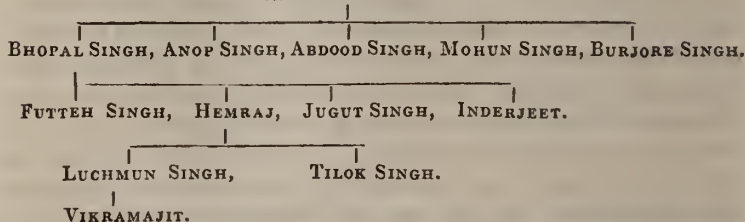
DURGHOUTEE'S SON, BEER NARAIN, made *Gurha* his residence ; and it continued to be the capital till the reign of _____ when it was transferred to *Mundala*, which became the residence of his successors till the *Saugor* conquest, or usurpation in the year *Samvat* 1837, A. D. 1780. when *Jubulpore* became the seat of the local government, and has continued so ever since.

When the Rajpoot dynasty, if it may be so called, commenced in the person of JADOO RAE, the principality contained merely the district of *Gurha*, (No. 1,) which comprised seven hundred and fifty villages, and was bounded on the south by the *Nerbudda* ; the west and north by the *Heerun* ; and on the east by the *Gour* rivers. GOPAUL the tenth prince of that dynasty, extended his dominions over the districts of *Mandoogur*, (No. 2,) containing seven hundred and fifty villages. He built the town of *Gopaulpore*, and is said to have improved his country

greatly by rendering the roads secure to merchants and all kinds of travellers, whereas they had before been much infested by tigers, and other beasts of prey.

Pedigree of SAH GUJEE RAI.

SAH GUJEE RAI.



N. B. A list of the *Gurha Mundala* rajas derived from an inscription translated by Captain FELL in the 15th Vol. of As. Res. page 437, has 47 in lieu of 48 names to SANGRAMA SA'H whose Son VI'RANA'RA'YANA was killed in a battle with AKBER'S troops. That list terminates with the reigning monarch HRIDAYE'SWARA in A. D. 1667. It differs immaterially from the present list.

II.—*Account of the Ruins and Site of old Mandavi in Raepur, and legend of VIKRAMADITYA'S Son in Cutch.* By Lieut. W. POSTANS, Bombay Engineers.

On the edge of the creek (*khari*) which runs inland in a N. W. direction from *Mandavi* at the distance of about 2 miles from that *Bunder*, are to be traced the remains of a place of some extent called by the natives of the country *Raepur*, or *Old Mandavi*, (this last word signifies custom house.) They relate that *Raepur* was formerly the *Mandavi* of the Gulf of *Cutch*: the sea washed its walls and it carried on greater trade than *Mandavi* (or as it is styled in all official documents of the country) *Raepur* does at the present day. *Old Mandavi* is however now nothing more than a deserted and desolate spot, and with the exception of the foundations of its brick buildings, nothing remains to denote where a flourishing city is supposed to have once been. It is curious that the art of brick-making has either been lost or completely fallen into disuse, hence the natives use these ruins to provide bricks to assist in building the houses of neighbouring villages, and in digging for these the small copper coins have been found, which are known in *Cutch* as the **Ghadira pice* from the im-

* I annex a sketch of one of the most perfect impressions I have yet seen. I have in my possession 12 of these coins, some of which I found myself amongst the ruins of *Raepur*. The natives say they are often found after the rains when they are more easily distinguished from the stones, &c. which surround them, owing to the sand being whiter at that season—the antiquarian would no doubt be rewarded if he were to dig to some extent in this spot.

press they bear. The love for the marvellous amongst the natives has magnified the extent and importance of *Old Mandavi* to a city 2 coss in circumference, carrying on double the trade of the present and more modern port. I found the greatest visible extent of its ruins from E. to W. to be 200 paces, but as the *khári* bounds them to the N. and W. the yearly freshes carry away some part of the foundations ; so that from their present appearance little idea can be formed of the real extent of the place. In the absence of all historical record, as is usual with many places presenting a similar appearance in *Cutch*, a legend or legends is attached to it, and it is related to have been the consequence of a curse (*sirap*) denounced upon it by a holy mendicant (DHARMANÁTH), the founder of the sect of jogies called *Kanphatties* :—they have a temple said to be built in the time of RAO LÁKHÁ in the middle of the ruins : the village of *Raepur* on the opposite bank of the *khári* is tributary to the same establishment. There is no reason to doubt that *Raepur* was formerly a place of trade and importance, the *khári* from the sea to some distance above *Raepur* is of considerable width, never less than 800 yards, and in places I should think even more. It is by no means unusual for the sea to recede from places similarly situated, and the abandonment or destruction of the old port may either be attributed to this cause rendering it no longer available for trade, or it may be the effect of either earthquake or famine, to both of which calamities *Cutch* has at all periods been subjected.

Cutch above all places abounds in legends and traditions ; the more marvellous the higher they are prized. The following as being connected with this ancient city of *Raepur*, and the impression in the *Ghadira* coins* I have committed to paper for the amusement of the curious in such matters. For all the inconsistencies which may be observed therein, I beg leave to decline any responsibility ; I merely profess to give a correct translation of the fable as it has been at various times related to me. As this legend also represents the destruction of *Raepur* by VIKRAMAJIT the son of INDRA, it is evident that it must have been rebuilt before DHARMANÁTH could have vented his malediction upon it. The native way of accounting for this is, that it was rebuilt, and that the coins are the work of a king GADDEH SINGH, who struck them in commemoration of the story of VIKRAMAJIT. It was during his, GADDEH SINGH's, reign (about 450 years since) that the city of *Raepur* was again destroyed,—but

* The square copper coin sketched by Lieut. POSTANS has the effigy of a bull, not an ass : though it might be readily mistaken.—ED.

such are the absurdities and inconsistencies which mark these traditions, that it is difficult to know which is the most popular fable, since you can seldom hear the same story from two different persons : however this of VIKRAMAJIT is the best *authenticated* I have yet found on the subject.

Legend of VIRJI the Son of VIKRAMAJIT, whose father was transformed into a donkey.

The legend opens with INDRA, who is represented as amusing himself in the courts of paradise with the matching of four *Apsaras* (heavenly nymphs), his son VIKRAM being present at the entertainment,—one of the damsels was so surpassingly beautiful that she attracted the attention and as the sequel shews excited the admiration of the son, who after gazing for some time threw a small pebble at her as a token of his passion, and a hint not to be misunderstood. The pebble striking the nymph occasioned a slight deviation in her movements which INDRA observed, and ascertaining the cause was greatly incensed that his son should in his presence be guilty of so great a breach of decorum ; he determined to inflict summary and severe punishment, so turning to his son he said, “ Your conduct is unbecoming and disrespectful, the action of which you have been guilty in giving reins to the fierceness of your desire is more consistent with the properties of an ass than one of godlike origin ; hear then the curse I denounce upon you—quit these realms and visit the earth in the form of an ass ; there and in that degraded form to remain until the skin of the animal whose form you take shall be burnt, then you are released but not till then.” Short time was allowed VIKRAM to prepare for his journey, he was at once precipitated to earth and alighted close to a potter who was employed in his vocation near the then populous and important city of *Raepur* (*Old Mandavi*). The potter amazed at this sudden accession to his wealth, after some time put the son of INDRA into his stables with his other beasts ; but the first night the donkey speaking to the potter said, “ go into the neighbouring city and demand the king’s daughter for me in marriage.” This miracle astonished the potter, but he obeyed the injunction, and proceeding to the kotwál of the city, communicated what had occurred. The kotwál disbelieving the story went to the potter’s house to ascertain the fact ; he heard the same words repeated and told the minister, who also having satisfied himself of the truth of the report, devised some means to acquaint the king ; he in his turn heard the donkey speak, and wishing to avoid so very unpleasant a connection for his daughter said to the potter, If you will in one

night cause the walls of my city to become brass, the turrets silver, the gates gold, and collect all the milk in my province into one spot, I will give my daughter in marriage to this donkey. Satisfied in his own mind that his daughter was safe under this agreement he departed. No sooner had he left the place than the son of INDRA said to the potter, Place a chatty (earthen pot) of milk on either side of me, rub my tail with milk and mount me. The potter obeyed him and away they flew to the city. The potter was then directed to sprinkle the milk from the chatties on the walls and turrets ;—he did so, and they became brass and silver; with a switch of the donkey's tail the gates became gold, and all the milk in the province collected into one place. In the morning, great was the surprise of the king to find the task he had given and on which he had relied for the safety of his daughter so scrupulously fulfilled. He had no remedy therefore but to perform his promise, and the marriage rites of the princess with INDRA's son in the shape of a donkey were duly solemnized. That night the bride with a confidential friend, a brahmin's daughter, awaited the coming of the bridegroom. The son of INDRA who had the power of appearing in mortal form (which power he only possessed during the night) came to the chamber where the damsels were in a form surpassing mortal beauty. The princess supposing some stranger had intruded himself ran away and hid herself in another apartment, but the brahmin's daughter remained. In short he revealed the secret of his divine origin, and the curse under which he suffered, to both the women, whom he took to wife, and in due time each became pregnant. The king astonished at the apparent apathy of his daughter, respecting the disgusting form of her husband, inquired of her and discovered the secret, resolved to emancipate his son-in-law from the curse, he one night seized and burnt the donkey's skin. The son of INDRA was immediately aware of the occurrence and directed his wives to take all the jewels and valuables they possessed and flee from the city to preserve their lives, for that he being released from his curse must return to his father INDRA, but that the city where they then were, would immediately become "*dattan*" (desolate and destroyed). The women fled and the city was destroyed, as VIKRAM the son of INDRA had foretold. The women journeyed towards Hindostan: on the road the brahmin's daughter was delivered of a son. Not having any means of providing for the infant she abandoned him in the jungle where a jackal suckled him with her young. The mother accompanying the princess proceeded until they arrived at a city where this latter was also delivered of a son whom she called

VI'RJI. In the course of time the child who had been abandoned, grew in stature but roamed in the forest like a wild beast, understanding only the language of the jackals, till one day he was observed by a horde of brinjarries who sent their men to surround and capture him. He travelled with these merchants, and nightly as the jackals howl around their camp, the brinjarries ask him what they say, he tells them to be on the alert, for from the cries of the jackals, plunderers are at hand. On this account the merchants regard him as their protector and call him SAKNI or prophet. By chance these brinjarries stopt at the city in which resided VI'RJI with his mother and the mother of SAKNI. Now the prince of this city made a practice of robbing all travellers who passed through it, and the brinjarries being possessed of much treasure, he sent his servants to pillage them, but owing to the cries of the jackals and the warnings of SAKNI, their efforts were unavailing. Disappointed at their ill-success the thieves determined on revenge, for which purpose they placed a *katturah* (drinking vessel) of gold in one of the traveller's bales, and accused them of having stolen it. The brinjarries, confident in their innocence, offered their property to be searched, promising that if the vessel was found amongst their bales, they would forfeit all to the men of the city. The *katturah* was found, and these latter aware of the power of SAKNI demanded him to be given up. The merchants being helpless yielded him and proceeded on their journey; the mother of SAKNI recognized her son and told the brothers of their relationship, they both set out upon their travels, SAKNI telling VI'RJI that he must go towards the city of *Ujain*; that on the road he will arrive at a mighty river; that a dead body will float past him, on the arm of which will be a *táwid* (or charm), that if he possesses himself of this he will become king of *Ujain*. VI'RJI requests SAKNI to accompany him, he does so, and VI'RJI having possessed himself of the charm as foretold by SAKNI, they reach *Ujain* where they put up at the house of a potter, whose family were lamenting as for a dire calamity, on asking the reason of which they learn that the city of *Ujain* is possessed by a *Rákasa* (demon) by name *Agiah Betál*, who nightly devours the king of *Ujain*; that all men take it by turn to be king and rule for one day; the lot had now fallen on the potter, for which cause his family were thus afflicted. The brothers consoled the potter, and VI'RJI promises to supply his place. VI'RJI accordingly presents himself and with acclamations is proclaimed king of *Ujain*; he made SAKNI his prime minister. At night armed with sword and shield he betook himself to his sleeping apartment, the *Agiah Betál*

as usual knocks at the door and demands admittance. VI'RJI opens the door and assisted by the power of the *táwid* conquers the demon, insisting on his quitting *Ujain* never to return. *Ujain* was thus relieved from a dire calamity. VI'RJI reigned in *Ujain* for many years and became a great monarch. His reign forms an epoch from which throughout *Gujrat* and *Hindostan*, the Hindu year is dated; thus the present A. D. 1837 is 1893 of *Vira* (*Vikrama* ?) : he is recognized as the founder of the numerous castés which now exist; before his time there were only the four principal ones of *Brahmin*, *Kshatria*, *Waisya*, and *Sudra*.

III.—*Catalogue of Geological Specimens from Kemaon presented to the Asiatic Society. By Dr. J. McCLELLAND.*

Anxious that the structure of *Kemaon* should be brought as practically as possible to the notice of those who devote themselves to geology, I take the liberty to present to the Asiatic Society a duplicate collection of rock specimens, the counterpart of which is intended to be sent to the Geological Society of London. If this small collection be of no other utility, it may serve in some slight degree to elucidate the extensive collection of the rocks of the same province, formed by the late Captain HERBERT, and may assist some member of the Society in the task of arranging the vast accumulation of materials alluded to.

They are the specimens from which the mineral characters of the rocks of *Kemaon* were partly taken, so that if my work contains errors in the application of names, or if the substances to which certain names have therein been applied, be erroneously described; the members of the Society and all persons who have access to their museum will have it in their power to rectify my mistakes, which I have no doubt are numerous. On going hastily over the reinspection of the collection after nine months subsequent experience in *Assam* and the *Cossiah* mountains, I have myself been enabled in the catalogue to make some corrections applicable to my "*Inquiries in Kemaon*;" but there are other errors no doubt of still greater moment which neither my time nor my abilities enable me at present to point out; these may more readily occur to any member of the Society who will undertake an examination of this collection.

No. 1. Granite (Inq. Kem. 44*) as I have stated this rock to be stratified it becomes a matter of consequence to determine whether it be granite or not. I confess I begin myself to suspect it to be gneiss which has assumed the granitic form in particular spots. The whole range composed of this rock (changing in places into unquestionable gneiss) dips towards the *Himálaya*, presenting for the most part steep declivities in an opposite direction formed by the outgoing of the strata. In the lower strata the mica gives place to hornblende, forming an intermediate rock between gneiss and hornblende-slate as 5, 8, and 20 †.

2. Specimen, of the granitic centres contained in the gneiss of Kalee Kemaon ‡.

3. Gneiss of Kalee Kemaon.

4. Harder nodules which adhere to the surface of granitic masses.

5. Gneiss, with quartz and felspar imbedded in mica and hornblende, from Kalee Kemaon; it underlies the granitic rocks at Choura Pany, forming the southern foot of that mountain. This specimen belongs to variety *a*, Inq. Kem. 59.

6. Nodules of red felspar and hornblende adhering to the granitic centres of gneiss at Kalee Kemaon.

7. Mica-slate from beds of gneiss at Choura Pany.

8. The same containing hornblende.

9. Ferruginous slate from beds in gneiss and extending parallel with the strata. Inq. Kem. 52.

10, 11. Two interesting specimens shewing the transition between No. 5, and clay-slate variat. Inq. Kem. 59.

12. Felspar quartz with very little mica forming veins in the gneiss of Choura Pany.

13. Gneiss of Choura Pany (on the southern declivity of the mountain) passing into mica-slate nearly the same as 7.

14. Chlorit-slate with quartz from the southern part of Choura Pany. Inq. Kem. 60.

15. Ditto without quartz,

16. Porphyritic green stone. Inq. Kem. 61.

17. Described (Inq. Kem. 62.) as oldest gypsum from beds in mica-slate 7 and 8, but I doubt its being gypsum. VON BUCH found beds of quartz in mica-slate just as this rock occurs: this specimen ought to be more carefully examined.

* Inq. Kem. 44—This abbreviation denotes the page referred to for further information in a work published in Calcutta, 1835, entitled, *Inquiries in Kemaon*, &c.

† These and similarly expressed numbers throughout the catalogue refer to specimens in the collection.

‡ When localities are mentioned, the map attached to the *Inquiries in Kemaon* may be referred to.

18. Specimen of a similar appearance from a similar geognostic position. Its specific gravity approaches that of gypsum more nearly than that of the last.

19. Mica-slate with chlorite, approaching closely to the character of clay-slate. It is interposed between 5 and the oldest clay-slate (24) and occurs extensively in Kalee Kemaon.

20. Hornblende-slate from the Ramessa valley.

21. Mica-slate occurring in beds of gneiss at Choura Pany, and with beds of quartz at Durgurrah.

22. Transition between mica-slate and clay-slate, Ponar valley.

23. Quartz containing mica (Inq. Kem. 64) described in mistake as oldest gypsum. It occurs in mica-slate at Durgurrah, and forms extensive beds in that rock. The mica-slate adjoining these beds for the distance of several miles on each side contains no quartz.

24. Clay-slate, oldest variety, (1 variat. Inq. Kem. 70.)

25. Old blue clay-slate, (2 variat. Inq. Kem. 70.)

26. Newest clay-slate, (3 variat. Inq. Kem. 71.)

27. A variety of No. 25 denominated roofing-slate: it is of superior quality and answers admirably for the peculiar purpose to which it is applied.

28. Clay-slate, (4 variat. Inq. Kem. 72.)

29. Transition slate? crystalline curved slaty structure with a pearly lustre, by which last it is supposed to be distinguished from 28, the lustre of which is glimmering and depends on specks of mica which are quite absent in this variety, the lustre of which depends on crystalline structure.

30. A somewhat crystalline bed occurring in the oldest clay-slate (24) on the N. E. foot of Choura Pany near the bed of the Lohoo river. One of the specimens since it was first examined has assumed quite a cupreous lustre, from which, as well as from its weight, I suspect it to contain a certain portion of copper. A repository of that metal may probably be found in the vicinity of the place from which this specimen was extracted.

31. Quartz from contemporaneous veins in clay-slate.

32. Transition between 25 and talc. It is described, perhaps erroneously, under the name of graphite or drawing slate. (Inq. Kem. 74 and 75.) It affords some of the principal repositories of copper ore.

33. In further illustration of the transition between old blue slate and talc. In this specimen the approximation to clay-slate preponderates.

34. The same transition, but in this the substance approximates closely to serpentine. Inq. Kem. 133. Its lightness may however with propriety exclude it from that species.

35. Granular foliated limestone from beds in clay-slate, described as transition limestone. Inq. Kem. 85, 86, 87.

36. Primitive limestone. Inq. Kem. 75, structure in the great scale

lamellar in consequence of straight layers of argillaceous matter which separate the calcareous parts; these are very minutely granular. It reposes on clay-slate on the northern declivity of Takill.

37. Snow-white fine granular limestone.

38. Peach-blossom granular limestone. The granular foliated structure of both these rocks is obscure; 38 effervesces but slowly in acids, and a small portion appears to remain insoluble.

39. In this specimen both forms of the rock (38 and 37) alternate in layers.

40. Splintery hornstone from beds in 37 and 38.

41. Hornstone. Inq. Kem. 151.

42. Slate and limestone named for some reason for which I cannot now sufficiently account, aluminous slate and limestone. Inq. Kem. 87. Specimen from the Ramessa valley.

43. Another variety of the same rock from the Ponar valley.

44. Magnesian limestone containing mica and other insoluble matters.

45. Magnesian limestone.

46. Coarse magnesian limestone. The last three rocks belong to the Ponar valley. Inq. Kem. 90 to 92.

47. Steatitic sandstone, (Inq. Kem. 92,) fresh specimen.

48. Another specimen of the fresh rock.

49. The same partially weathered.

50. The same merely differing in color and rather more weathered.

51. Fully weathered and presenting the character of a fine sandstone in the state in which this peculiar rock forms the greater portion of the Sucee mountain. See map.

52. The same as it often occurs in overlying masses corroded as in the specimen.

These instructive specimens from 47 to 52 merit serious attention. We see at Jeercoonie (vide map) a ridge of mountain formed of compact rock capable of scratching glass, and presenting some of the characters of Jade. We see masses of this rock continually separating and falling from the effects of the atmosphere, and that the masses thus detached from the original bed change rapidly from a compact and crystalline state to a loose fine-grained sandstone whose characters become permanent. Even the fresh specimens 47 and 48 since the time I procured them have underwent so great a change that they would now hardly be recognised by a person who saw them before. The sharp splinters have become soft and opaque, and the whole surface from an uniform sea-green and greenish yellow with waxy lustre has changed to a dull gray! To what extent have such changes taken place in nature? The Sucee mountain adjoining Jeercoonie though now a huge unconformable mass of fine sandstone without a trace of its former appearance must have originally consisted of this crystalline though apparently stratified rock! Inq. Kem. 92.

53. The same rock fresh but rapidly undergoing change.

54. Specimen of the same rock weathered and presenting the form in which it is spread over the surface of the country, as well as reposing in detached blocks and masses on the summits of clay-slate mountains*.

55. Rocks described, Inq. Kem. 106, 107, as transition limestone. It forms a ridge in the centre of Shore valley as well as most of the adjoining mountain summits. It appears to be stratified but much disturbed and broken. Brecciated specimens of the same.

57. Slaty variety.

58. Variegated brown and blue varieties of the same. The mineral characters of these limestones are sufficiently distinct from those described as primitive, and as this indication is confirmed by geognostic relations, I still adhere to the distinctions I have drawn between them, independent however of any theoretical views.

59. Overlying variety of the same. It is not very distinct in its mineral characters from the stratified rocks, and it may be supposed to have had its continuity merely separated from adjoining masses by the same set of causes as now occasion the corrosive effects on its surface. Inq. Kem. 107 and 108.

60. Compact dolomite. Inq. Kem. 109.

61. The same with chlorite and quartz preponderating.

62. With chlorite preponderating, the last two specimens being natural as well as local links between dolomite and chlorite slate at Belket.

63. Transition between compact dolomite and granular quartz with chlorite. Inq. Kem. 114.

64. Blue variety of the same consisting of distinct grains of quartz imbedded in chlorite more or less closely in different parts of the same specimen.

65. The same, but the grains of quartz are larger, more distinct and loosely aggregated as well as rounded, and altogether presenting the character of sandstone. These specimens were taken from the valley of Belket.

66. Peach-blossom variety of the same, from the Ramgunga valley at the bridge on the road between Petora and Almora, described, Inq. Kem. 115 as granular dolomite.

67. Another variety of the same, from the same situation. The oval grains of quartz appear to be in this specimen arranged so as to present their longest diameters to each other, giving the mass a fibrous structure and proving its chemical origin: attentive observation may detect the same structure in other specimens.

68. Another specimen from the same situation as the last.

69. Of the same nature as 66, 67 and 68. but in a state of decay and quite friable. In this form the rock is found in Goron valley 3,000 feet above the situation in which the other specimens were found.

* It is not always found *reposing* on clay-slate, but as is seen in many instances ascending from beneath that rock.

70. Siliceous colite, Inq. Kem. 117, composing a lofty range of mountains, and connected by an insensible transition with the rocks just enumerated. It differs from any form of quartz rock I am acquainted with, in undergoing spontaneous decomposition.

71. The same slightly decomposed.

72. The same still more decomposed and earthy. The last 12 specimens, together with the series represented by 47 and 48, which are all connected by natural affinities, compose a large tract of the mountains of Kemaon; and my collection of specimens from the Abor mountains, several hundred miles to the eastward of Kemaon, is comprised of specimens which would seem to represent a continuation of the same rocks along the whole extent of the Himálaya in this direction. It would be interesting to compare these with the siliceous rocks of the cordilleras of the Andes, which also appear like the Kemaon siliceous rocks to be subject to rapid decay.

73. Protogine? I described this rock under the head of Granitine, Inq. in Kem. 124, and was led to believe the crystalline parts to be dolomite from the local connection which exists between this rock and limestone in all situations in which I have had an opportunity of observing it. Its connection with the ores of copper render it interesting.

74. A more characteristic specimen composed of large crystals.

75. A specimen of the same, but whose crystals are small and closely impacted together as is usual in this rock, the talc being collected in nests rather than uniformly disseminated.

76. Nearly the same as 74.

77. The same with a few columnar crystals of talc on one of its surfaces.

78. Another variety of the same found in small masses at the base of a lofty and abrupt calcareous mountain in Shore valley. The crystalline parts appear to be arragonite, but the matrix is talc.

79. Talcose limestone from Shore valley.

80. Another variety of a similar nature, but with the talcose parts decayed and extending longitudinally through the mass in an irregular concentric manner, so as to give it the appearance of a fossil wood, which similitude is further strengthened by the great length and cylindric shape of its masses, so that I was led to consider the first variety as satin spar, Inq. Kem. 125, and the other as a fossil wood, (Inq. Kem. 384;) but subsequent discoveries of both these minerals during my journey in Assam enable me to correct these errors.

81. Commonly slaty talc.

82. Another variety (spintery).

83. The form in which 81 enters into the composition of the talcose limestone.

84. The form in which talc enters into the composition of Protogine.
85. Rhomboidal crystals of talc.
86. Dolomite spar from nests between the talc and limestone in Shore valley.
87. Variegated slate. Inq. Kem. 128.
88. Newer argillaceous slate not variegated and found under distinct circumstances from the last. Inq. Kem. 130.
89. Greyish black brecciated serpentine from the bed of the Mahikali river. Inq. Kem. 131.
90. Noble serpentine. Inq. Kem. 134.
91. Ditto with veins of a quartzose appearance.
92. Coarser variety.
93. Green argillaceous slate from the vicinity of the serpentine. These rocks are found near the village of Gorajht on the way to Jula ghaut from Petora.
94. Older alpine limestone copper slate. Inq. Kem. 1838. The copper ore is contained between the slaty layers and fractures of the rock.
- 94½. Alpine limestone. There is another variety of this rock distinguished by its flat tabular masses forming thin beds, spread over other rocks rather than accumulated in masses of great depth, such as the rock represented by this specimen. I endeavoured to distinguish this variety farther by the peculiar form of some of its distinct concretions which resemble in shape small fishes. Inq. Kem. 140.
95. Magnesian limestone from Shore valley: structure slaty but crystalline and compact. Inq. Kem. 142.
96. The same, shewing the change to which it is subject by decomposition.
87. Shews that some layers are less disposed to decompose than others, and that the destructive causes operate as well transversely with regard to the layers as laterally.
98. The rock completely altered, (Inq. Kem. 43) named earthy variety.
99. Vesicular limestone.
100. Porphyritic septarium. Inq. Kem. 148.
101. Vesicular limestone from the summit of several mountains.
102. Other specimens of the same from similar situations but somewhat decomposed.
103. Impressions of rhomboidal crystal in a basis undetermined, collected from amongst the talcose rocks and protogine in Shore valley.
104. Bituminous marlslate, valley of Belket. Inq. Kem. 154.
105. Calcareous grit stone from the northern declivity of the mountain that divides Belket from the plains.
106. Argillaceous sandstone. Inq. Kem. 156.
107. Amianthus from the junction of the talcose slate and limestone rocks in Shore valley.

108. Common quartz crystallized.
109. Greenstone contained in the newer limestone of Shore valley.
110. Hornblende—Belket.
111. Porphyry from the bed of the river at Burmdeo pass.
112. Transition between the newer argillaceous slates and granular crystalline rocks called steatitic sandstone.
113. Snow-white siliceous oolite from the Deary mountains.
114. Granular quartz from the valley of Bara but not collected in situ.
115. The same approaching the siliceous deposits already described in the catalogue, taken from the Deary mountains.
116. Matrix forming the contents of a vein in the primitive slate at Lohooghat. The vein is situated behind the rear guard.
117. Stalagmite from Takill.
118. Felspar from a vein in gneiss at Firker.
119. Quartz from a cotemporaneous bed of clay-slate at Lohooghat with a portion of the adjoining wall of the bed adhering to it.
120. Fragments of siliceous pebble, water-worn and subsequently fractured, found in the vein in clay-slate 116. Pebbles of this nature and boulders of small size intersected in various parts as if cut, rather than fractured, are common in this vein: the pieces of each pebble are found to lie adjacent to each other.
121. Transition between clay-slate and limestone, Shore valley.

Miscellaneous.

122. Steatitic sandstone approaching to the state of quartz, Ponar valley.
123. Felspar with a little quartz and mica from the veins in the gneiss of Choura Pany.
124. Veins and nests in protogine, Shore valley.
125. From the gravel in the bed of the river Ludhoo at Belket.
- 126, 127. From the same.
128. Porphyry from the bed of the river at Burmdeo Pass. Judging from the color of the precipices and the quantity of this rock found in the stream as well as of III, a porphyry of the same color, I suspect that the great central masses composing the first range of mountains next the plains, consist of these rocks, and that the grit stones, both calcareous and argillaceous, are only comparatively superficial. The calcareous grit stone is a sedimentary deposit derived from the disturbance of calcareous rocks, probably from the mountains of limestone which are 30 miles within the sub-Himálayan ranges. The argillaceous grit stone, 106, which occupies a superincumbent position, from the quantity of mica and siliceous matter it contains, may be in like manner derived from the sedimentary deposits which took place on the upheavement of the primitive range intercepting the space between this deposit and the calcareous mountains that afforded the substratum. While these rocks themselves by subsequent

catastrophes may have been elevated from beneath the level of the present plains where they were originally deposited, to their present position which varies from three to five thousand feet above the ocean. This is suggested merely as an idea, the discoveries now in progress in this quarter conducted by CAUTLEY, FALCONER, BAKER and DURAND are likely to afford some rational grounds from which conclusions may be safely derived.

129. Shewing the contorted structure of the compact limestone in particular places. The specimen adduced is from the declivity of the Mahikali valley.

130. Claystone from the Ramessa valley.

131. Brecciated limestone from Shore valley.

132. Greenstone from Shore valley.

133. A single specimen found in one of the small rivulets near Lohoo-ghat. It resembles porous lava and consists of grains of felspar imbedded in a pitch-like vesicular matrix.

134. An earthy globe found in the soil at Lohoo-ghat: it has somewhat the appearance of a volcanic bomb.

Metallic Ores and their associates.

135. Talc and quartz of a curved slaty structure containing copper ore—Shore valley.

136. Another specimen.

137. Limestone talc and calcspar containing copper ore from the same locality.

138. Copper ore contained in a curved slaty structure of calcareous talcose and argillaceous nature. Geognostic position intermediate between clay-slate and limestone, valley of Borabice.

139. A very rich copper ore from Gungowly.

140. Another variety from the same mine.

141. Another specimen intermixed with rhomb spar.

142. Iron pyrites and rhomb spar.

143. Talc occurring with the copper ores.

144. Iron ore from the Ponar valley, repository in 5 and 20.

145. Another variety from the same situation.

146. Another species of iron ore from a repository in clay-slate near Dhee.

147. Iron mica forming the sides of the repository from which 145 was extracted.

Distinct series of Geological Specimens from the Abor or sub-Himálayan mountains in the 95° E. Long. and about 28° 15' N. Lat. lying between the confluence of the Dihong and Dibong rivers in Upper Assam.

In the original catalogue of my Assam collection, I included 46 specimens of rocks brought to me from the Abor mountains. The

present series may not be very different as they were collected by the same persons and on the same occasion. In the almost total absence of any definite information regarding the structure of this portion of the Himálaya, it would be wrong to reject even the scanty intelligence which these specimens gathered by native collectors are calculated to afford. They were said to have been collected at an altitude of 1,500 feet on the first range of acclivities facing the valley, but this I doubt, it being more probable that the collectors contented themselves by selecting them from the beds of streams at the foot of the mountains.

No. 1. Is a claystone porphyry containing white crystals of felspar imbedded in a green earthy matrix.

2. The matrix is brown and the crystals of felspar reddish-brown, but in other respects it is the same as No. 1.

3. Small spheroids instead of angular crystals are imbedded: a similar basis to that of the two first specimens.

4. Veins of quartz penetrate the same substance. No. 4 $\frac{1}{2}$, a variety with undulating veins of white felspar.

5. Porphyritic breccia consisting of angular fragments of the matrices of each of the former rocks: agglutinated specks of felspar also occur in it.

6. Serpentine and quartz.

7. Porphyritic breccia.

8. The same with veins of serpentine.

9.

10. Claystone of brown color.

11. Ditto greyish black.

12. Another variety.

14. Steatitic sandstone of the same nature as 47 and 48 of the Kemaon

series.

15. Compact bluish-black limestone.

17. Quartzose sandstone similar to 70 of the Kemaon series.

18. Gneiss.

19. Other varieties of the same.

20. The same with hornblende.

23. Quartz with small vesicles from which felspar has been removed.

24.

25. Felspar.

26. Sandstone.

27. Quartz rock.

28. Decomposed green stone.

29. Decomposed gneiss, fine granular structure.

30. Calcareous grit stone, the same as 105, Kemaon series.

31. Coarse quartzose sandstone.

32. Magnesian limestone.

33. Serpentine and claystone forming a porphyritic structure as in 7.
34. Scoria found in the sands of the Brahmaputra.
35. Something of a similar nature but heavier.
36. A large crystal of garnet and mica received from Mr. BRUCE of Sadiyah, and said to be found in the Abor mountains.
- 37.
- 38.

Although these minerals have been merely submitted to a hasty inspection, yet it requires no great care or penetration to detect by their means an interesting affinity in the nature of the rock composing the sub-Himálayan ranges at very remote points along the line of their southern base. We find the porphyries of the Abor mountains not very different from those that are found in the bed of the Gogra at Burmdeo pass, 900 miles to the westward, vide 111, and 128 in the foregoing catalogue, which constitute the central masses of the outer range of the mountains of Kennaon, merely covered except on the inaccessible precipices, by sedimentary deposits of a very recent nature.

IV.—*Facsimiles of Ancient Inscriptions, lithographed by JAMES PRINSEP, Sec. As. Soc. &c.*

While engaged upon the engrossing object of the lát inscription, other documents of the same nature have been accumulating so fast upon my hands, that I shall have some difficulty in bringing up the arrear, even with a sacrifice of all the collateral information which should be sought from various sources, in illustration of the ancient records I have undertaken to preserve in an accessible shape through the convenient and facile process of lithography. My apology must be that once made public, these documents will be always open to discussion, and their utility will be felt at times and in cases which it is impossible to foresee. The task of systematically arranging and applying such materials may be safely left to the profound author of the long-expected "*Corpus inscriptionum Indicarum*"—to whom I proffer the fullest permission to extract all that can forward his object of filling up the history of India from numismatical and monumental data.

Following the random order of the plates themselves, I must first notice the

Inscription on a Stone Slab, No. 1 of the Society's museum, 52 lines, of which the five first lines are given as a specimen in Plate XXXII. The stone is marked at the side as having been "presented to the

society by CAVELLY VENKATA BORIA"—one of Colonel MACKENZIE'S native assistants in his antiquarian researches. It is stated to have been brought from "Kurgoade, S. S. 1723."

The character is the *Hala Kanaḍa* or old Canarese, and it may be easily read or transcribed by means of the alphabet published in Plate XIII. which differs but little from the older form. MADHORAY, the librarian of the Sanskrit college, having examined a copy made for me by a young *Madras* pandit, has enabled me to give the following brief account of its contents, and might have done more; but, being all save the formulary at the commencement, in the Canarese language, I prefer sending a copy to *Madras* to be there completely examined; and, if found worthy, to be published in Dr. COLE'S valuable repository of the researches of the sister Society.

The inscription opens with an invocation to SIVA in his character of SWAYAMBHUNÁTH the self-existent lord, in two *aslokas*, of which the following is the transcript in the Devanágari character, by MADHORAY.

स्वयंभुनाथाय नमः नमस्तुंगशिरश्चुविचंद्रचामरचारवे त्रैलोक्यनगरा
रंभ मूलस्तंभाय शंभवे ॥ जयतिविश्वकीर्त्तिः प्रार्थितार्थ प्रपूर्त्तिःसकल
भुवन वर्ती देवताचक्रवर्ती विगतदितिजर्दभः पार्वतीपारिरंभः प्रवि
नत विदुषांभूर्देव देवः स्वयंभुः ॥

"Salutation to SWAYAMBHUNA'TH, the acknowledged chief pillar of the three worlds from the beginning, whose lofty head has become beautiful being kissed by the moon. Victorious is he, manifest in glory, the fulfiller of all desires, the occupier of all worlds, sovereign of all gods, suppresser of the pride of the *daityas*, embracer of PA'RBATI, origin of sages, the god of gods, the self-existent!"

Then follow further praises of SAMBHU in prose and verse in the Canarese language, and a long eulogium of rája MACHMAL DEVA, who, in the month of *Margasirsha* (November-December) of the *Sáliváhana* year 909 (A. D. 987) on Monday, *amávasya*, or the day of conjunction during an eclipse of the sun, gave in perpetuity certain fertile lands, with the prescribed ceremonies for the service of some temple dedicated to SAMBHU. After this rája, his son, named BACHWAN, in the month of *Kartika* (October-November) of the *Machmal* year 110*, on Monday the day of the full moon, during its eclipse bestowed a further donation of fruitful fields and other lands on the same god with houses for the native priesthood.

* This implies the establishment of an era commencing with the *Machmal* dynasty, of which we have no particulars.

I am unable to trace either of these names in any list of peninsular dynasties, unless indeed BACHWAN be the same as BAKAN of the ADEVA RAJA line of *Telingana* sovereigns about midway between 800 and 1167, (see Useful Tables, page 120.) Mr. W. TAYLOR will probably be able to tell more about the family when he shall have finished his examination of the MACKENZIE records.

Inscription from Kalinjar, Pl. XXXII.

On the same page I have inserted a specimen (the two first lines) of an inscription, taken by Lieutenant SALE, of the engineers, in impression on cloth and paper, from a stone in the celebrated fort of *Kalinjar* in *Bundelkhand*, measuring 36 by 30 inches.

The ink is unfortunately so pale that it is difficult even to read what has been taken off; but independently of this the whole of the central part of the stone has been completely worn away, so that there would be no hopes in any case of effecting a perfect restoration of the document, which consists of 32 lines closely written: we must therefore be content to regard it as a sample of a peculiar variety of the Sanskrit character, differing principally from the modern Nāgarī, or rather from the Nāgarī of the second or Deva series of Canouj coins in its greater elongation. I have not thought it worth while to present an alphabet of the character, but the following equivalent of the lithographed specimen will enable the inexperienced to trace most of the letters.

ॐ नमः शिवाय ॥ तत्पूर्वं नीति (भीत्याफण्डिपति) वलयेनाशुनिर्द्धा
 र्थनीप चूडाचंद्रप्रमोक्षप्रचुरपिशुनया शैलभर्तुर्दुहित्रा । ध्वान्ते आ
 न्या भजन्त्या नवघनपटलस्यामर्ल कंठकांडं दत्ताश्लेषप्रमोदः प्रमुदय
 तु मुदं मेदुरामीश्वरोवः ॥ देहार्द्धामर्द्धका कतीयो भालनेत्रा
 नलार्द्ध पीन . . लियेलन्मुखरसुरनदीनीररम्या जलान्त । तद्रूका
 न्तिद्विरददृतिदृष्टाच्छादनव्यक्ततोतः शंभुर्मुपास्थिकुटप्रकरपरिवृतःपातु
 (भूपालका) न्ति ॥

Translation.

“ Praise to SIVA: may he who in dalliance with the daughter of *Saila Bharta* (the *Himālaya*) removed the moon-ornament from his forehead that she might not be frightened at the sight of the king of snakes wound round his wrist,—on whose blue neck PA'RBATI' hanging like a bright cloud on the azure sky, tasted supreme pleasure,—give unto you gratification.

“ May SAMBHU protect the lords of the earth—he the half male and half female—whose third eye is half fire, and half moon—upon whom the envious GANGA’ (abusing his preference for PA’RBATI’), mounted upon his head—whose skin on half his body is as an elephant’s, and beauteous on the other—surrounded (as a necklace) with men’s bones.”

Had it not been for the poetical metre in which this is written, the *सम्भुराचन्द्रः Sragdhura chhanda* consisting of four *charanas* of twenty-one syllables, thus :—

— — — — — 0 — — — — 0 0 0 0 0 0 — — — — 0 — — — — 0 — — — —

it would have been next to impossible to have made out even what has been here restored. Perhaps a few other verses might be made out in the same manner from the very faint traces of letters on the cloth, but it would be a grievous waste of time. If Lieut. SALE will favor me with another impression of the concluding lines taken with black printer’s ink, there will be no difficulty in reading that portion, which is clear enough, and which probably contains the cream of the story, the donor’s name and the date.

I extract Lieutenant SALE’S account of the inscription from his private letter of April last, hoping he will pardon the delay in its notice.

“ The inscription was found at the entrance of the temple of *Mahádeo* on the hill of *Kalinjar* ; cut on a black marble slab. Parts of it are effaced and it has been difficult to get clear impressions of the rest in consequence of some attempts made by individuals on former occasions who have clumsily destroyed the letters.

“ The date of the inscription (on the authority of the local pandits ?) appears to be only about 700 years back ; and it contains the name of a certain rája PARMÁLIK*. The following tradition of the cause of *Kalinjar* being fortified was related to me by the resident bráhmans.

“ During the time of the *Satyayuga*, a rája named KRIM KHOTE who was afflicted with a cutaneous disorder, was led by his delight in hunting to form a party to the adjacent hills. Being much fatigued he bathed in a tank fed by a natural spring called the *Budhi Budha*, situated at the top of the hill of *Kalinjar*. To hide from public view the disgusting appearance his skin presented, he used to wear a dress over his entire person made of the skin of the *sambre* deer. On retiring to his private apartments he took off this covering, and was

* This must undoubtedly be the *Milleki rája* of *Kalinjar* mentioned by the Musalman historians as having been defeated by the *Delhi* monarch (MAHMUD BIN ALTAMSH) in A. D. 1246.—See Useful Tables, p. 125.—J. P.

much astonished to find that he was healed. Being inclined to attribute this to the effects of the water in which he had lately bathed, he directed lepers and other diseased persons to wash in the tank and they also were healed. As the native legends generally terminate, he assembled the bráhmans and pandits of his own and the neighbouring states, and they declared that this water was holy, and that he ought to erect temples in the neighbourhood. He also built himself a palace in the hill and commenced fortifying its circuit as a protection.

“Round the tank are still seen numerous habitations for *gosains*, now deserted; and the tank has been squared and steps formed leading to the water’s edge. I was told with great seriousness that no bottom had been ever discovered to it! I made great search among the ruins of the palace for some inscriptions but was not rewarded, and my inquiries were equally fruitless. The *Nilkant* and temple of *Mahádeo*, are of a subsequent date, and the inscription, I believe, records the cause of its erection.

“In my rambles through *Bundelkhand* this winter I passed one or two places formerly of religious note, but found no inscriptions. *GANESHA* is the favorite deity of the *Boondelas*.”

Inscription on a copperplate grant from Gumsar. Pl. XXXIII.

For this specimen, interesting from the rude country whence it comes, I am indebted to the active inquiry of Lieutenant M. KITTOE, whose regiment was lately marched to *Cuttack*, to aid in quelling the unfortunate disturbances in that district.

Lieutenant KITTOE gives this further information of their discovery.

“The plates were found at *Gumsar* amongst other effects belonging to the late *ráj* and came into the possession of the commissioner (the late Mr. STEVENSON, Madras Civ. Ser.); who, supposing them to be a document connected with the state, sent them to *Pooree*, hoping to get them deciphered. None of the *Pooree* pandits were able to make out the character. They were eventually sent to me when I took the facsimile now forwarded. The *Bhanja* rajas are branches of the *Moharbanjí* family who again claim descent from the royal house of *Chitor*. They are of the *Suryavansi* tribe of *Rájpúts*. *Gumsar* and *Daspalla* were formerly held by the *Boad* raja, but the states were divided 12 or 13 generations back; since which they have remained separate. There are several traditions regarding the origin of the title of *Bhanj** which are too absurd to commit to paper. The grant

* *Bhanja* in Sanskrit signifies ‘broken.’ It may apply to the country which is mountainous and broken up by numerous ravines. The title of the goddess mentioned in the inscription somewhat supports this.

recorded is evidently that of one of these hill chieftains. I have tried in vain to get a pedigree of the *Gumsar* chiefs. I have one of my friend the *Daspalla rāja*, who is a near relative of the *Boad* and *Gumsar rājas*."

The *Madras* journal, for July, contains a very valuable paper on the *Khonds* of the *Gumsar* mountains, compiled by the Rev. W. TAYLOR from documents collected by Mr. STEVENSON and Dr. MAXWELL, which will be read with much interest by all who have an opportunity of seeing Dr. COLR's excellent periodical.—We only regret the impossibility of transferring to our pages (malgré the late discussions condemnatory of such literary piracy) some extracts from the philological materials so carefully analyzed by Mr. TAYLOR, and from the no less curious account of the customs (some dreadfully barbarous) prevalent among this hill tribe. Their title of '*Khond*' is identified with '*Goand*' on the one hand through the Hindustání; while the native mode of writing the name '*coḍulu*' or '*coḍuru*' assimilates, in Mr. TAYLOR's opinion, with '*coḍugu*,' the correct name of the *Coorg* mountaineers. The dialect is a mixture of Sanskrit, *Uriya* and *Tamil*, which would be still generally intelligible to a *Coorg*.

Among the mountain castes enumerated in page 41, I find no name resembling BHANJA; which so far confirms the extraneous origin of the ruling power mentioned above. Allusion is however made to a report by Mr. RUSSELL, the present commissioner, which will probably embrace all the historical and political connections of the state, not comprehended in Mr. TAYLOR's notice.

As connected with this subject it would perhaps be more correct to transfer the *Gumsar* plates to the sister presidency for elucidation, but on the other hand we may advance a fair claim to them on the score of the character being of our branch of the Sanskrit family: and therefore more easily read here. It is in fact nearly the same as the writing of the *Bhubanḍswar* inscriptions, the well known Bengálí or Gaur alphabet of the tenth century; but, written in a cramped hand and cut by an unskilful engraver, it has been no easy task, notwithstanding the perfect accuracy of Lieutenant KITTOE's copy, to convert the whole into a context legible by the pandits. To KAMALA'KÁNTA belongs the credit of restoring the version as given below in the modern character, and the translation subjoined is made by myself under his dictation. There is a passage towards the conclusion which he expresses himself unable to interpret; supposing it to refer to some local era with which he is unacquainted.

Transcript of the Gumsar Copperplates.

स्वस्ति जयतु कुसुमवाण प्राण विद्वोभदत्तं स्वकिरणपरिवेधैर्जत्रजीर्णेन्दु
 लेखं । त्रिभुवनभवनान्तर्यातभास्वत् प्रदीपं कनकनिकषभासं चारुनेत्रंहर
 स्य १ श्रेष्ठाहेरिव तैः फणैः प्रविलसन्तो भासुरेन्दुत्विषः प्रालेयाचलप्रदङ्ग
 कोटयईव त्वद्भाम्नि येभ्युद्गताः । कृत्वाथैव विपातिताइव भुजा राजद्विमा
 शाम्भवाः आसन्नाघविपातिनः सुरसरित्तोयोर्भयः पान्तु वः २ ॥ विजयवा
 च्चलिकास्तुस्वस्ति जयश्रीनिलयः — गुणग्रस्तसर्वरिपुगर्वः श्रीकल्याणकल
 शनामा राजा निर्धूतकलिकलुषः भङ्गमलकुलतिलकः शीशत्रुभङ्गदेवस्य
 नप्ता श्रीरणभङ्गदेवस्य सूनुः परमेश्वरमातापितृपादानुधानरतः श्रीनेट
 भङ्गदेवः कुशली मच्छेद्रग्राममतिशयराजवाकटकराजपुत्रान् द द य
 श्रेकामये प्राक् अध्यासिताभ्युपद्रविणं ब्राह्मणं करणार्थंश्रिंनिवासिजन
 पदांश्चयथाहंमानयतिसेधयति समादिशति च सर्वतः शिवंसकलमन्यत
 विहितमस्तु भूतानामेतत् विषयसंबद्धः मच्छेद्रग्रामः चतुःसीमापरिक्रित्ति
 कोस्माभिः मातापित्रोर्मनसश्च पुण्याभिवृद्धये वाजसनेयचरणाय वात्स्य
 गोत्राय काणशाखायत्रिप्रवराय वत्सभर्गवाणुप्रवराय भद्रेश्वरनाम्नेरता
 नंदाय भद्रकेशवदेवसुताय भंजाद्रिदेवाय भंजादित्यदेवाय धरासलिल
 पुरःसरेण विधिना प्रतिपादितः आचंद्रार्कतारायावत् आचंद्रभप्रवेशं
 सवाधः परिचरणआकररत्नेन भंजाद्रिधर्मगौरवात् केनचित् नो जननीयः
 अस्मत्कुलउदारमुदार द्विरद स्वदानमिव ह्यनुमोदनीयं लक्ष्म्यास्तडित्
 सलिलतुल्यचंचलायातत् पालययशःपरिपालनंच राजकृत्स्वधर्मशास्त्रं
 बद्धभिर्वज्रधा दत्ता राजभिःसगरादिभिः यस्य यस्य यदा भूमिः तस्य तस्य
 तदा फलं समुदयतु स्वदत्तां परदत्तामनुपालनंच स्वदत्तांपरदत्तांच य
 हरंति वसुंधरां स विष्ठायां ह्यमिर्भूत्वा पितृभिः तदुपाश्रुते षष्टिवर्षसह
 खाणि स्वर्गे मोदति भूमिदः उच्छेत्ता चानुमंताच तान्देव नरकं वसेत्
 इतिकनकदलांबुलोलां श्रियमंबुविंमिव मनुष्यचरितंच इत्यमिदमुदा
 हरंति नहि पुरुषैः परकीर्तयो विलोप्याः स्वयमादिप्तो राजा द्रूतकोत्र

भटः श्रीसंवत् पुनः लिखितं च सान्धिविगृहीणाकाङ्क्षकेन तदूत्कीर्णचंद्र
शालिदुर्गदेवेन लिखितं न ल्गुलिकावाङ्किकायाः संवत् । माघशुद्धिसा
तमित् ।

Translation (as explained by KAMALÁKÁNTA VIDYÁLANKÁR).

“Glory to HARA (*Siva*) whose third eye, irresistible as the flowery shaft of KA'MA, filling with its bright rays the sphere of which the sun diminishes the splendour of the moon (the *tilak*-mark) on his forehead—the beauteous lamp of the three worlds, his habitation, pure as the streak of refined gold on the touchstone!

May you be purified by the water of Gangá whose waves are set in motion by the hoods of Sesnág*, and rise into eminences like the snowy peaks of *Prahleyachalu* (*Himálaya*), heaving like an arm up and down, powerful as a train of elephants in striking down the sins of men.

He who has brought under subjection many countries and accumulated treasures and fame, who by the force of his virtues has overcome his enemies the rája named KALYA'NA KULASA, who has banished the sins of the *Kali-yuga*, the very *tilak* (or sectarial symbol) of the *Bhanja-mulla* family, grandson of SHATRA BHANJA DEVA, son of RANA BHANJA,—who reverences his parents as gods, who is otherwise named SRI' NETRI BHANJA, calls upon all his relatives and descendants to note his gift for the promotion of his parents and his own virtue—to be held in respect by all the inhabitants thereof—of the *Machhodari* village contained within its four boundaries, to the well versed in the shástras—the very humble—bráhman of the *Karniparipanga* caste—one of the branches of the *Yajur veda*,—of the tribe of *Vatsya muni*, which counts the illustrious names of *Kana*, *Sambu*, *Patra*, *Dharasha*, *Pravaraya*, *Pivaratsu*, *Irah*, *Nandi*, *Pravaraya*,—to BHANDRESWARA (so called)—of contented mind, son of BHANONAL KESAVA DEVA,—resembling the god of the *Bhanja* mountain (*Bhanjáditya deva*) to him with the proper ceremonies of water, &c. we have given.

As long as the sun, the moon, and the planets shall perform their courses in the heavens, so long shall this grant remain undisturbed, and my posterity shall respect it, and my reputation shall continue.

It is written in the *Raja Dharma Sástra*; ‘SAGARA rája in his days gave grants, the merit of which accrue to his successors if they hold them sacred.’ Whoever may have given the land, he who disturbs the possession thereof, he and all his ancestors shall become loathsome maggots in dung. The bestower of land lives for 60,000 years in heaven, but he who resumes it as many years in hell remains.—As in *Kámala* leaves a drop of water floats, so is wealth and so (variable) is man's inclination, but fame endureth for ever. The rája himself has ordained, and all his minstrels

* The Ganges is threefold, part in heaven, part on earth, and part in *Pátála*—the earth is sustained by one of the 1000 hoods of the great snake, the remainder lying at rest in the inferior Gangá, impart the observed sparkling tremor to its waves.

shall proclaim it,—his minister of peace and war KAKKAKA wrote this. CHANDRA SALI, commander of the fort had it engraved. *Nalgullika vacchikósya Samvat 1 (?) Múgh sudi sattíme*, (on the seventh day of the bright half of the month of *Múgha*,) in the year one (?) of the *Nalgulli era*.”

Gaya Cave Inscriptions.

The subject of *Gaya* antiquities is by no means exhausted, notwithstanding the labours of WILKINS and HAMILTON.—Mr. HATHORNE to whom I was indebted for the inscriptions from *Buddha Gaya* published in the last volume of my journal, (page 657),—has now at my request favored me with a fresh series of impressions from the *Caves* in the neighbourhood of the same place, taken off with care and success by his native employé, since his removal to the judicial charge of another district, (*Cuttack*). As the instructions were to bring away impressions of all that were to be found, the collection includes some already known and published, particularly the long inscription translated by WILKINS in the first volume of the *As. Res.* Nevertheless the engraving accompanying his version is so wretchedly executed that I think it worth while to lithograph that inscription again from the present impression, as a model of the form of the letters cannot but prove useful, especially since in some slight degree they differ from the *Gujerat* alphabet as well as from that of Mr. WATHEN's plates.

There are three other smaller inscriptions from various parts of the *Caves* in the same character and relating to the same parties, namely SÁRDULA VARMA, and ANANTA VARMA. None of these seem to have met the eye of Mr. HARRINGTON, as they are not alluded to in his account of the caves, which I here extract from the same volume.

“The hill, or rather rock, from which the cavern is dug lies about 14 miles north of the ancient city of *Gaya*, and seems to be one of the south-eastern hills of the chain of mountains called by RENNEL *Caramshah*, both being a short distance to the west of *Phulgo*. It is now distinguished by the name of *Nágórjuní*; but this may perhaps be a modern appellation; no mention of it being made in the inscription*. Its texture is a kind of granite†, called by the Mohammedan natives *Sang-kháreh*, which composes the whole rock of a moderate height, very craggy, and uneven, and steep in its ascent.

“The cave is situated on the southern declivity about two-thirds from the summit: a tree immediately before it prevents its being seen from the

* The converse proves to be the fact, the name is that of a celebrated Buddhist patriarch, and was doubtless given to the caves, then occupied by priests of that persuasion, long before the *Sárdula* inscription was cut.—See below.

† There is a soft compact basalt which is cut into ornaments and sculptured images for sale; I had understood the caves to be cut in this substance, but I cannot positively assert it.

bottom. It has only one narrow entrance, from the south, two feet and a half in breadth, six feet high and of thickness equal. This leads to a room of an oval form, with a vaulted roof, which I measured twice, and found to be forty-four feet in length from east to west, eighteen feet and a half in breadth, and ten feet and a quarter in height at the centre.

“ This immense cavity is dug entirely out of the solid rock, and is exceedingly well polished, but without any ornament. The same stone extends much farther than the excavated part, on each side of it, and is altogether I imagine full a hundred feet in length... .. There are two inscriptions, one on each side of the entrance, impressions of both which my *Munshí* took off in the course of three days with much trouble, and sufficient accuracy to enable Mr. WILKINS to understand and explain the whole of one:—the other which consists only of *one line* is unfortunately of a different character and remains still unintelligible.”

Mr. HARRINGTON's scrutiny must evidently have been of a very cursory nature, although he visited the place in company with Sir WILLIAM JONES himself; for the numerous other chambers alluded to in the tickets of the impressions now received are not even hinted at, and instead of two inscriptions I am now able to lay before the reader no less than twenty-three from the *Nágáruní*, the *Karn chahpár*, and the *Haftkháneh* caves; as they are entitled in the Persian *munshí's* labels.

No. 1 Of the list (plate XXXIV.) is WILKINS' inscription, the same which instructed us in the reading of the secondary character of the *Allahabad* pillar, &c. The following is the modern transcript, in which I am able to fill up the name of the village, *Dandí* (or it may be *Pandí*), settled in endowment upon the priests by ANANTA VARNA.

उन्निरस्य सरोरुहस्य सकलामाक्षिप्य शोभां रुचा सावर्जं महिषासुर
स्य शिरसि न्यस्तः क्लृण्वन्नूपुरः देव्या वःस्थिरभक्तिवादसदृशायुञ्जन्फलेना
खिला दिश्यादक्लृणखांशुजालजटिलः पादः पदं संपदां १ आसीदिष्ठसु
राङ्गयज्ञमहिमा श्रीयज्ञवर्मा नृपः प्रख्यातो विमलेन्दुनिर्मलयशः क्षात्र
स्यधाम्नःपदं। प्रज्ञानान्वयदानविक्रमगुणो चैराजकस्याग्रणीः भूत्वापि प्रहृ
तिस्थयव विनयादक्षोभसत्वोदधिः २ तस्योदीर्गमहार्णवोपमरणव्यापार
लब्धं यशः तन्वानः ककुदं मखेषु ककुभं कीर्त्यार्जिनैवंजसाः। श्रीमान्बन्धु
सुहृज्जनप्रणयिनामाशाः फलैः पूरयन् पुत्रः कल्पतरोरिविपमहिमा शा
दूलवर्मानृपः ३ तस्यानन्तमनंतकोर्त्तियशसोानन्तादिवर्माख्यया ख्यातना

हितभक्तिभावितधिया पुत्रेण यूतात्मना आसूर्यर्क्षितचन्द्रतारकमिदं पु
 ण्यास्पदं वाञ्छता विन्यस्ताश्रितविन्ध्यभूधरगुहामाश्रित्यकात्यायनी ४
 धाताम्भोमन्त्रपङ्कदोघममलैर्माहानदैरम्बुभिः व्याधूतोपवनप्रियङ्गुवकुलै
 रामोदितं वायुभिः कल्पान्तावधिभोग्यंमच्छशिखरिच्छायावृत्तार्काद्यु
 त्तिदान्दीयाममनन्त्यभोगविभवं रम्यं भवान्यै ददौ ५ ।

For the translation, instead of adopting WILKINS' words, I present if anything a more literal rendering by SA'RODA'PRASAD CHAKRAVARTI, a boy of the Sanskrit college, who had studied in the English class lately abolished. I do this to shew how useful the combination of Sanskrit and English grammatically studied by these young men might have been made both to Europeans and to their own country*.

Translation.

“ May the foot of *Devi* make your fortunes prosperous and successful in proportion to your firm devotedness to her; (which foot) reproaching all the splendour of the well-blown waterlily by its own beauty, was put with contempt on the head of MAHISHA'SURA (a daitya) (and which) wears a sonorous *neput*†, and seems fringed with matted hairs from the bright rays of its nails (and which) is the spring of all wealth.

There was a celebrated *rāja* named YAJNA VARMA, who became very great for his performing a desired ceremony named *Surabha*; whose

* The same boy assisted Captain TROYER in the translation of many Sanskrit class books. It does certainly appear a strange act of inconsistency that the very party in the education committee who have deprecated all other but English instruction should have abolished English tuition in the Sanskrit division of the college, where it had been introduced in the face of many prejudices and difficulties by Mr. WILSON! It would not be fair to suppose that by depriving the poor Sanskrit students of this source of utility and of future employment, in addition to taking away their scholarship stipends, an additional but secret shaft was pierced to undermine the fabric which it was thought imprudent to overthrow by direct abolition; yet surely such must be the effect; and the opportunity will soon be totally lost of transferring into the classical, the pervading, language of India, any share of the learning of the west. No more convincing example of the fallacy of trusting only to a vernacular which varies in every district of this vast country, can be adduced, than the case of the astronomical discussion now carrying on by the pandits of *Bhopal* and *Puna*.—The first treatises of Mr. WILKINSON's pandits were utterly unintelligible here from the admixture of Maratha or the *Bhāshā* of Central India, whereas by confining themselves to the classical tongue, their arguments are now calculated to carry conviction from one end of India to the other.

† A tinkling ornament for the feet.

fame was pure like the spotless moon ; who was a tabernacle of the spirit of a true kshetri, possessed of all the good qualities of wisdom, good family, charitableness and courage ; who was the first of all princes in honor and respect, who was the sea of undaunted power ; and although possessed of all these qualities he was through humility never out of his own good disposition.

He had a prosperous son of the name of SA'RDU'LA VARMA who diffused like the great ocean his well known fame gained in war through every part of the world ; who gratified the expectations of his friends, intimates and kinsmen, whose dignity resembled the *Kalpataru* (a sacred tree which affords every thing desired) : through his son, called ANANTA VARMA, of endless and unbounded fame, whose understanding was chastened with devotion, whose soul was virtuous—(the image of) *Kátyáyuní* was established and deposited in this cavern of the *Vindhya* mountains, with a hope that this act of virtue will remain as long as sun, earth, moon, and stars endure.

He consecrated to this goddess a beautiful village named *Dánda*, the wealth of which cannot be exhausted by short enjoyment, whose impurities mud and blemishes are washed away by the clear water of the *Mahánadí*, perfumed by the odoriferous breezes of a full blown-garden of *Priyanga* and *Bacula* trees—and shaded by a cold mountain intercepting the rays of the sun ; to be enjoyed for the period of a *Kalpa* (432 million of years)."

The next inscription of the same class is marked No. 15 of Pl. XXXVI. From the curve on the impression-paper, I suppose it occupies the arch above the main door of the *haftkhaneh* or seven-chamber cavern.

The first two lines, KAMALÁKÁNTA protests can have no connection with the third, as the measure is totally different. They consist of four *charanas* in the *स्रग्धरा*, or *Sragdhará* metre ; and four similar ones are required to complete the verse : whereas the lower or third line is in the *Sárdúla vikríríta* measure, the same employed in the large inscription and in the two marked 16 and 17 of this plate, which appear to occupy opposite sides of the door. In their contents also there is the same disconnection ; the two first lines being the commencement of an eulogy on KRISHNA the son of ANANTA VARMA (?) while all the others advert to himself and his father SÁRDU'LA VARMA alone. The sense also is incomplete ; nothing of the acts of these individuals being recorded. Probably the stones have been misplaced at a subsequent period : at any rate we have an addition to our information of SÁRDU'LA in the mention of the third in descent of his family. KRISHNA appears only to have been a general in the army of the existing monarch of the day, whom we may now venture confidently to assume, from the alphabetical conformity, to have been one of the Gupta dynasty.

No. 15, the two first lines may be thus transcribed and translated, the first word only being doubtful :—

ऋञ्चीनां मौखरीणां कुलमतनुगुणोत्तमकारात्मजन्मा ।
 श्रीशार्दूलस्ययोभूञ्जनहृदयहरोनन्तवर्मा सुपुत्रः ॥
 दृष्यास्यादृष्याकर्त्तः प्रवरगिरिगुहासंश्रिता देवमाता ।
 पूर्वलोकां यशस्यं रचितमिव मुदाचीकरत्कीर्त्तिमन्तम् ॥ १ ॥

1. " Offspring alike of the amiable* MAUKHARI, the ornament of her race, and of SA'RDU'LA, the exceedingly virtuous, and beauteous captivator of the hearts of men, was a son named ANANTA VARMA.

2. In the great cave of the mountain of KRISHNA the unblemished in fame, the mother of the gods (*Devamāta*) having established her seat with great glory and renown caused to be created sufficient men."

The first and last words of the last line appear in the original to be पूता and कान्तिमत्यः which will give a less plausible turn to the sentence.

The third line of inscription 15 is as follows : it has the initial mark usual in native writings :—

कालःशत्रु महीभुजां प्रणयिनां इच्छाफलं पादपे
 शत्रुकुलस्य नैकसमरव्यापार शोभावतः ॥

substituting सैन्य army, for शत्रु (written षत्रु) enemy, the meaning will be :

" Destroying angel (*Yama*) of the kings of the earth who are his enemies ; bestower of the fruit of desire on his friends ; lamp of the race of warriors, shining forth in the field of battle..... "

The sense here broken off, leads naturally into the next verses, Nos. 16 and 17, making the epithets apply to SA'RDU'LA :—

श्रीशार्दूल इतिप्रतिष्ठितयशाः सामन्तचूडामणिः
 कान्ताचित्तहरः स्मरप्रतिसमः पाता बभूव क्षितेः ॥
 श्रीशार्दूलदृष्टः करोति विघमां यत्र खदृष्टिं रिपौ
 उत्पद्धान्तविलोहितोरु तरलस्यष्टेक्ष्णस्यारुह्यः ॥
 तत्पुत्रस्य पतत्यनन्त सुखदस्यानन्त वर्मश्रुतेः †
 तत्राकर्णविक्रमशार्ङ्गशरधिव्यस्तशरौघावहः ॥

* This epithet is purposely given because the lady's name has a precisely opposite signification !

† The व of VARMA has been carelessly omitted in the lithograph by myself.

whom SANGATA, (will be) the famous son ; then from him will be born SALISUKA, and his son will be SOMA SERMA, &c."

On this passage the commentator, SRÍ DHARA GOSHWÁMI, remarks :

तेषां पंचमो दशरथः पराशरादिभिरुक्तोऽवाप्यनुसन्धेयः तेन सह सैर्यादश सप्तचिंश
दुत्तरं शतं समाः । १ ।

"Of these the fifth was DASARATHA according to PARA'SARA and others, who ought to be here introduced (before SANGATA) : with him there are 10 princes of the *Maurya* line, and they reigned 137 years." (By a mistake in the printed copy the numbers are made 17 and 130.)

PARÁSARA'S catalogue (which I have not been able to consult) is doubtless the most correct of the two : and the fifth name is justly inserted for this most fortunate discovery of a recorded gift by him to Buddhist ascetics, in the very vicinity of the capital of the *Magadha* kingdom,—in the very character and language lately proved to have been used by ASOKA'S contemporary in *Ceylon*—and by AGATHOCLES in *Bactria* at the same epoch—leaves no doubt of the existence and identity of our DASARATHA. We must consequently hail his restoration as another important point fixed in the obscure history of that interesting period—another proof of the great utility of studying these indelible and undeniable records of antiquity. We have already gained several links of the *Magadha* dynasty of the *Maurya* line :—through the coins of this Páli type we have VIPRA DEVA, three of the MITRAS (which we may conjecturally place among the *Ashtimitra* (or eight Mitras) of TOD'S catalogue—) and BHAGAVATA. To these we now add from the cave inscription DASARATHA, while from the concurrent testimony of Brahmans, and Buddhists, and Greeks, we have CHANDRA-GUPTA, ASOKA, &c. established beyond dispute. I have little doubt that the sketch will soon be filled up, and that the historical prophecies of the Puránas will still be found to contain some trust-worthy information.

The next three words I would read *údivikemhi* (for *údivikamehi*) *bhadantehi vāsanisidyāye*—in Sanskrit अदि विक्रमैः भदन्तैः वासन सिद्धी, 'for the preparation of a hermitage by the most devoted Buddhist ascetics' (*Bhadantas*). The remainder *nisiṭha ścaṇḍama āliyam* is rather more removed from the Sanskrit idiom, but there can be little doubt that it represents निष्ठापितः आचन्द्रमा आलयः (made neuter as आलयं in Páli), 'was caused to be established as long as the moon (shall endure) a house.' Or, putting the whole together :—

"The brahman-girl's cave (and the 'milkmaid's cave' respectively), excavated by the hands of the most devoted sect of Bauddha ascetics, for the purpose of a secluded residence, was appointed their habitation in perpetuity, by DASARATHA, the beloved of the gods, immediately on his ascending the throne."

To comment further on this highly curious announcement will be premature until we have benefited by the examinations now in progress on the west of India, of the inscriptions in similar characters on the caves of *Carli*, *Keneri*, *Adjanta*, &c. It will probably be found that most of them belong to the same period, and some may yet furnish a clue to their actual date, which is still a matter of obscurity.

The insulated fragments in plates XXXV.-VI. will not detain us long. None of them are in the most ancient character, or we might have looked for the usual donations!—On the contrary they seem to designate the names of places of attention, the Buddhist sacred tree, or of Hindu images subsequently introduced. They are in every gradation of alphabet from No. 2 of *Allahabad* to the modern *Devanāgarī*. It will be best to take them according to their numbers.

Short Inscriptions from the Nāgārjunī cave.

No. 4, (the second alphabet.) विटश्वसस्यकीर्त्ति, 'the renown of VITSAVASAH'—probably the name of some rich contributor.

No. 5, is illegible, except the last two letters, वादे.

No. 6, in a modern character, say of the sixth century: the same as was found on one of the *Manikyala* coins of *Srī Yag*...

आचार्य त्रियोगानन्द प्रणयति सिद्धेश्वर. 'The irresistible and auspicious YOGANANDA reverently salutes SIDDHESWARA.' The want of the *anuswara* or sign of the accusative case to *Ananda* or *Siddheswara* leave it ambiguous which is the saluting and which the saluted party!

No. 7. श्रीकर्म मार्गयोगी . . *Srī Karmamārga Yogī*. . a name, but incorrectly written (*Jogī*), and in quite a modern type.

No. 8. The same remarks apply to this which reads अयंकरनाथ.

Nos. 9, 10. Illegible and in a rude style of writing which I have only met with on one other monument, the trident of *Barahāt*,—see plate IX. of vol. V.

No. 11. कर्मचण्डाल ? *Karmachandāla*, in very large and plain characters, probably a name.

No. 12. महावृणसार, *Mahāvṛṇasāra*, the great plantain, or *sār* tree.

No. 13. श्रीरणसिं (ह) 'The illustrious tiger of battle,' a name.

No. 14. विकटतुंगशिव 'Oh! formidable, dread, Siva.'

No. 15. दरिद्रकान्तर 'The beggars' cavern, or difficult road:—probably the name of one of the caves.

No. 16. बोधिमूल 'The root of the fig-tree (or of knowledge)'? This formula is repeated several times in other places as in Nos. 18 and 21 of the *haftkhaneh* series (plate XXXVI.) as though the root of the sacred tree had penetrated in various places into the caves below.

Nos. 19 and 20. क्लेशकान्तार *klesha kántāra*, a title of similar purport to *daridra kántāra*, 'the cave of affliction.'

Fragments of Inscription from Cashmir.

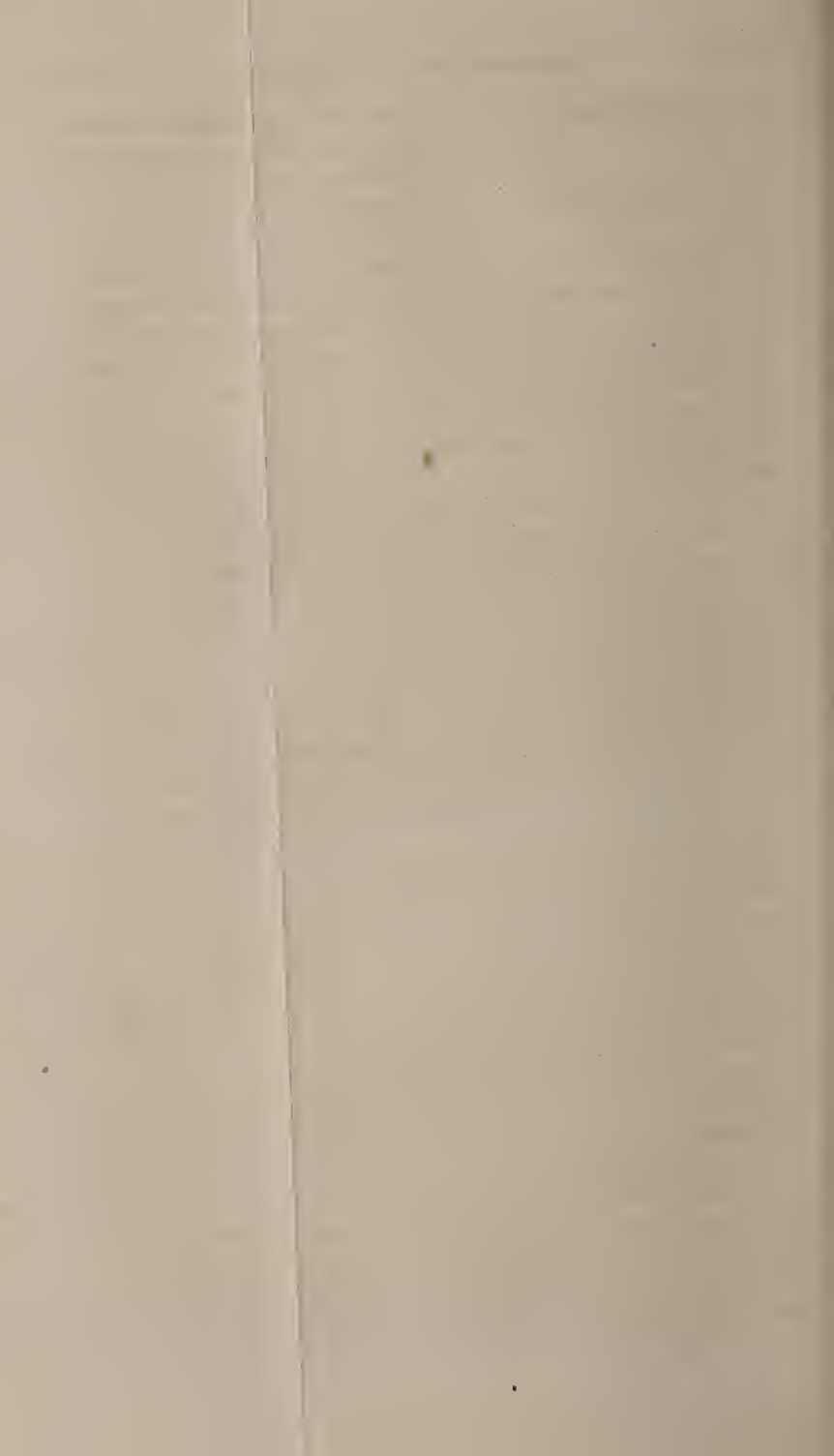
No. 22, is a fragment of the only inscription Mr. G. T. VIGNÈ was able to meet with in his recent tour to *Cashmir*. It is quite illegible, though perhaps it may be asserted to be Sanskrit. It is hardly worth recording what the pandits of the valley pretended to make of it, (*mipadu dabha* 24,) as they were certainly wrong in every letter! It was found on a small *Buddha* stone, five feet high; and is therefore most probably a portion of the usual sentence on such objects.

No. 23, is copied from the impression of a fine *sulimāni* or calcedonic agate seal, discovered in the vicinity of *Ujain* and presented to me by Lieutenant E. CONOLLY 6th Cav. I have inserted it here on account of the close resemblance of its character to that of No. 4, (plate XXXV.) It is also very like the elongated style of the *Saurashtra* coin legends lately deciphered. The reading is श्रीवटिबुद्धस्य ' (the seal) of ŚRĪ VATI KHUDDA'—a name unknown in Hindu nomenclature. It is rather uncertain whether the second letter be not open at bottom, in which case it will read *Bhati*.

Inscription on the Jetty at Singapur, Pl. XXXVII.

Numerous have been the inquiries about this inscription—numerous have been the attempts to procure a copy of it, from some of the constant visitors to the Straits for amusement or the benefit of their health. By some I was assured that the letters were evidently European and the inscription merely a Dutch record. Others insisted that the character was precisely that of the *Delhi* pillar, or that of *Tibet*. While the last friend, Lieutenant C. MACKENZIE, who kindly undertook the commission, gave it up in despair at its very decayed state which seemed utterly beyond the power of the antiquarian; and in this he was quite right. Nevertheless a few letters still remain, enough to aid in determining at least the type and the language, and therefore the learned will be glad to learn that Dr. WILLIAM BLAND, of H. M. S. Wolf, has at length conquered all the discouraging difficulties of the task, and has enabled me now to present a very accurate facsimile of all that remains any way perceptible on the surface of the rocky fragment at *Singapur*.

The following note from himself fully explains the care and the method adopted for taking off the letters, and I have nothing to add to it but my concurrence in his opinion that the character is the *Pāli*, and that the purport therefore is most probably to record the exten-



sion of the Buddhist faith to that remarkable point of the *Malay Peninsula*. I cannot venture to put together any connected sentences or even words, but some of the letters, the *g, l, h, p, s, y, &c.* can be readily recognized; as well as many of the vowel marks.

“ On a tongue of land forming the termination of the right bank of the river at *Singapore*, now called Artillery Point, stands a stone or rock of coarse red sandstone, about ten feet high, from two to five feet thick, and about nine or ten feet in length, somewhat wedge-shaped with weather-worn cells. The face sloping to the south-east at an angle of 76° has been smoothed down in the form of an irregular square, presenting a space of about thirty-two square feet, having a raised edge all around.

On this surface an inscription has originally been cut of about fifty lines, but the characters are so obliterated by the weather, that the greater part of them are illegible. Still there are many left which are plain enough, more particularly those at the lower right hand corner, where the raised edge of the stone has in some measure protected them.

Having frequently made pilgrimages to this rock, and as often regretted that its present weather-worn condition hid from us a tale, of “ the days of other years,” I determined if it were possible, to save a few letters, could they be satisfactorily made out, to tell us something however small, of the language or the people who inscribed it, and hence cke out our limited and obscure knowledge of the Malayan peninsula.

These considerations however strong, were very apt to give way, when it was almost universally known, that many had attempted to decipher the writing in question, and had failed to make any thing of it, among whom was, one of great eminence and perseverance, the late Sir S. RAFFLES. Courage was nevertheless taken, and with the assistance of a clever native writer, to work we went, and the following method was adopted to insure correctness.

A learned friend of mine suggested, that well made and soft dough, ought to be tried, for even school-boys used it for taking impressions from seals: it was tried accordingly and found to answer well, and when the impression of one character was taken and copied, the letter itself in the stone was painted exactly over with white lead, as far as the eye could make it out, when the character was copied a second time, and if the two agreed, it was considered as nearly correct as possible, and although this was done to all the characters, it was more particularly attended to in the more obscure ones, for the letters

marked in the facsimile with more strength, could readily be copied by the eye.

There is another thing worthy of being noticed, which is, that after a few days' work, we discovered that when the sun was descending in the west, a palpable shadow was thrown into the letter, from which great assistance was derived, no doubtful letter has been admitted in the facsimile sent for your supervision, and it may be fairly doubted whether you will ever get a better or more honest copy.

As to the character in which the inscription is written, speaking from a very limited knowledge of the subject, my opinion the very first day, was, that it is in the ancient Ceylonese, or Pálí; but as you have lately, with great perseverance and deserved success, made plain inscriptions hitherto perfectly a dead letter, I have great hopes you will be able to make something out of this celebrated stone of *Singapore*.

I may as well mention that tradition among the *Malays*, point to *Telinga* and *Ceylon* as its origin, which may be seen more at length in LEYDEN'S *Malayan Annals*.

W. BLAND."

V.—*Note on the Primary language of the Buddhist writings.* By
B. H. HODGSON, Esq. Resident in Nipal.

To the Editor, Journal As. Soc.

I have read article II. of the 66th No. of your Journal with great interest. With regard to the language in which the religion of ΣΑ'ΚΥΑ, 'was preached and spread among the people,' I perceive nothing opposed to my own opinions in the fact that that language was the vernacular.

There is merely in your case, as priorly in that of Mr. TURNOUR, some misapprehension of the sense in which I spoke to that point.

The preaching and spreading of the religion is a very different thing from the elaboration of those speculative principles from which the religion was deduced. In the one case, the appeal would be to the many; in the other, to the few. And whilst I am satisfied that the Buddhists as practical reformers addressed themselves to the people, and as propagandists used the vulgar tongue, I think that those philosophical dogmata which formed the basis of the popular creed, were enounced, defended and systematised in Sanskrit. I never alleged that the Buddhists had eschewed the Prákrits: I only denied the allegation that they had eschewed the Sanskrit; and I endeavoured, at the same time, to reconcile their use of *both*, by drawing a

distinction between the means employed by their philosophers to establish the principles of this religion, and the means employed by their missionaries to propagate the religion itself.

JOINVILLE had argued that Buddhism was an original creed, older than Brahmanism, because of the grossness of its leading tenets which savour so much of 'flat atheism.'

I answered that Buddhism was an innovation on the existing creed, and that all the peculiarities of the religion of ΣΑ'ΚΥΑ could be best and only explained by advertence to shameful *prior abuse* of the *religious sanction*, whence arose the characteristic *Bauddha* aversion to gods and priests, and that enthusiastic self-reliance taught by Buddhism in express opposition to the servile extant reference of all things to heavenly and earthly mediation. JONES, again, had argued that the Buddhists used only the Prákrit because the books of *Ceylon* and *Ava*, (the only ones then forthcoming*,) were solely in that language or dialect. I answered by producing a whole library of Sanskrit works in which the principles of Buddhism are more fully expounded than in all the legendary tomes of *Ceylon* and *Ava*; I answered, further, by pointing to the abstruse philosophy of Buddhism, to the admitted pre-eminence, as *scholars*, of its expounders; and to their location in the most central and literary part of India (*Behar* and *Oude*). With the Sanskrit at command; I asked and ask again, *why* men so placed and gifted, and having to defend their principles in the schools against ripe *scholars* from all parts of India (for those were days of high debate and of perpetual formal disputation in palaces and in cloisters) should be supposed to have resorted to a limited and feebler organ when they had the universal and more powerful one equally available? The presumption that they did *not* thus postpone Sanskrit to Prákrit is, in my judgment, worth a score of any inferences deducible from monumental slabs, backed as this presumption is by the Sanskrit records of Buddhism discovered here. Those records came direct from the proximate head-quarters of Buddhism. And, if the principles of this creed were not expounded and systematised in the schools of India in Sanskrit, what are we to make of the Nepálese originals and of the avowed Tibetan translations? In my judgment the *extent* and *character* of these works settle the question that the philosophic founders of Buddhism used Sanskrit and Sanskrit only, to expound, defend and record the speculative principles of their system,

* Sir W. JONES had, however, in his possession a Sanskrit copy of the *Lalita Vistara*, and had noticed the personification of Diva Natura under the style of Arya Tara.

principles without which the vulgar creed would be (for us), mere leather and prunella! Nor is this opinion in the least opposed to your notion (mine too) that the *practical system of belief*, deduced from those principles, was spread among the people of the spot as well as propagated to remoter spots by means of the vernacular.

It is admitted that Buddhism was long taught in *Ceylon* without the aid of books: and that the first book reached that island nearly 300 years after the introduction of the creed.

Here is a distinct admission of what I long since inferred from the general character of the religion of ΣΑΪΚΥΑ in that island, viz. the protracted total want, and ultimate imperfect supply, of those standard written authorities of the sect which regulated belief and practice in *Magadha*, *Kosala* and *Rājagriha*,—in a word, in the *Metropolis* of Buddhism. From this metropolis the authorities in question were transferred directly and *immediately* to the *proximate hills* of *Nepál*, where and where only, I believe, they are now to be found. If not translations, the books of *Ceylon* have all the appearance of being ritual collectanea, legendary hearsays, and loose comments on received texts—all which would naturally be written in the vulgar tongue*. To these, however, we must add some very important historical annals, detailing the spread and diffusion of Buddhism. Similar annals are yet found in Tibet, but, as far as I know not in *Nepál*, for what reason it is difficult to divine.

But these annals, however valuable to us, for historical uses, are not the original written standard of faith; and until I see the *Prajñá Páramita* and the nine *Dharmas*† produced from *Ceylon*, I must continue of the opinion that the Buddhists of that island drew their faith from secondary, not primary sources; and that whilst the former were in *Ceylon* as elsewhere, vernacular; the latter were in *Magadha* and *Kosala*, as they are still in *Nepál*, classical or Sanskrit!

Certainly Buddhism, considered in the practical view of a religious system, always appealed to the common sense and interest of the many, inscribing its most sacred texts (Sanskrit and Prákrit) on temple walls and on pillars, placed in market, high-road and cross-road.

* Such works written in the vulgar tongue are common in *Nepál* and frequently we have a Sanskrit text with a vernacular running commentary.

† They have one of the 9, viz., the *Lallita Vistara*; but M. BURNOUR assures me, in a miserably corrupted state. Now, as this work is forthcoming in a faultless state in Sanskrit, I say the Pálí version *must* be a translation. (Await Mr. TURNOUR'S extracts and translations before pronouncing judgment.—ED.)

This material fact (so opposite to the genius of Brahmanism), I long since called attention to; and thence argued that the inscriptions on the láts would be probably found to be scriptural texts!

The tendency of your researches to prove that the elaborate forms of the Deva Nágari were constructed from simpler elements, more or less appropriated to the popular Bháshás, is very curious; and seems to strengthen the opinion of those who hold Hindí to be indigenous, older than Sanskrit in India, and not (as COLEBROOKE supposed) deduced from Sanskrit. If Buddhism used these primitive letters before the Deva Nágari existed, the date of this creed would seem to be thrown back to a remote æra, or, the Sanskrit letters and language must be comparatively recent.

I can trace something *very like* Buddhism into far ages and realms; but I am sure that that Buddhism which has come down to us in the Sanskrit, Páli and Tibetan books of the sect, and which only therefore we do or can *know*, is neither old nor exotic. *That* Buddhism (the doctrines of the so called *seventh* Buddha) arose in the middle of India in comparatively recent times, and expressly out of those prior abominations which had long held the people of India in cruel vassalage to a bloated priesthood.

The race of *Sáka*, or progenitors of *Sákya Sinha* (by the way, the *Sinha* proves that the princely style was given to him until he assumed the ascetic habit) may have been Scythians or Northmen, in one sense; and so probably were the Brahmaus in that same sense, viz. with reference to their original seat. (Brachmanes nomen gentis diffusissimæ, cujus maxima pars in montibus degit; reliqui circa Gangem.)

If one's purpose and object were to search backwards to the original hive of nations, one might, as in consistency one should, draw Brahmanism and Buddhism, VΥΑ'ΣΑ and ΣΑ'ΚΥΑ, from Tartary. All I say is, that quoad the known and recorded man and thing—ΣΑ'ΚΥΑ ΣΙΝΗΑ and his tenets—they are indisputably Indian and recent*.

I incline to the opinion that Hindí may be older in India than Sanskrit, and independent, originally, of Sanskrit. But were this so, and were it also true that the Buddhists used the best dialect of Hindí (*that* however is saturated with Sanskrit, whatever its primal independence) such admissions would rather strengthen than weaken the argument from language against the exotic origin of Buddhism†.

* According to all Bauddha authorities the lineage of the whole seven mortal Buddhas is expressly stated to be Brahmanical or Kshetriya! What is the answer to this?

† Our own distinguished WILSON has too easily followed the continental Eu-

According to this hypothesis, Hindí is not less, but more, Indian than Sanskrit : and, *â fortiori*, so is the religion assumed to have committed its records to Hindí.

But, in very truth, the extant records of Buddhism, whether Sanskrit or Prákrit, exhibit both languages in a high state of refinement ; and though one or both tongues came originally from Tartary, they received that refinement in India, where, certainly, what *we know* as Buddhism, (by means of these records) had its origin, long after Brahmanism had flourished there in all its mischievous might.

P. S. You will, I hope, excuse my having adverted to some other controverted topics besides that which your paper immediately suggested. These questions are, a good deal, linked together : for instance, if Buddhism furnishes *internal* evidence throughout its most authentic records that it is the express antithesis of Brahmanism, its posteriority of date to the latter is decided, *as well as its jealousy of priestly pretensions*. *Nec clericis infinita aut libera potestas*, is a deduction which only very precise and weighty evidence will suffice to set aside : I have seen none such yet from *Ceylon* or from *Ava*. And be it observed I here advert to authentic scriptural tenets, and not to popular corruptions resulting from the facile confusion of the ascetic with the clerical profession.

NOTE. We are by no means prepared to enter into a controversy on a subject on which we profess but a slight and accidental acquaintance : nor will we arrogate to ourselves the distinction of having entered the lists already occupied by such champions as Mr. HODGSON and Mr. TURNOUR, who have both very strong arguments to bring forward, in support of their opposite views. As far as the *Dharmalipi* could be taken as evidence the vernacularists had the right to it ; but on the other hand there can be no doubt, as Mr. HODGSON says, that all scholastic disputation with the existing Brahmanical schools which ΣΑΪΚΥΑ personally visited and overcame, must have been conducted in the classical language. The only question is, whether any of these early disquisitions have been preserved, and whether, for example, the Life of ΣΑΪΚΥΑ, called the *Lalita Vistára*, found by Professor WILSON to agree verbatim with the Tibetan translate examined simultaneously by Mr. CSOMA, has a greater antiquity than the *Pitakattayan* of *Ceylon* ? We happen fortuitously to have received at this moment two letters bearing upon the point in dispute from which we ropean writers in identifying the *Sáka vansa* with the classical Sacæ or Scythians, and Buddhism with Samanism. The Tartars of our day avow that they got all their knowledge from India : teste *Kahgyur et Stangyur*.

gladly avail ourselves of an extract or two :—Mr. TURNOUR, alluding to the notice of the life of SA'KYA from the Tibetan authorities by Mr. CSOMA in the *As. Res.* Vol. XX. writes—"The Tibetan life is apparently a very meagre performance, containing scarcely any thing valuable in the department of history ; whereas had the materials whence it was taken been genuine, the translator would have been able to bring forward and illustrate much valuable information on the pilgrimages and the acts of SA'KYA in various parts of India during the 45 years he was *Buddha*. Even the superstitious facts recorded are much more absurd than they are represented in the *Pitakattayan*. Thus the *dream* of MĀYĀ DEVĪ of having been rubbed by a *Chhadanta* elephant, during her pregnancy,—is converted into a matter of fact, of SA'KYA, 'in the form of an elephant having entered by the right side into the womb or cavity of the body of MĀYĀ DEVĪ !' '*Chhadanta*' is taken literally as a *six-tusked* elephant, whereas by our books *Chhadanta* is the name of a lake beyond the *Himālaya* mountains where the elephants are of a superior breed. It is mentioned twice in the *Mahāwanso* (Chaps. 5 and 22)."

If the rationality of a story be a fair test of its genuineness, which few will deny, the *Pāli* record will here bear away the palm :—but it is much to be regretted that we have not a complete translation of the Sanskrit and of the Ceylonese "life" to place side by side. It is impossible that instruction should not be gained by such an impartial examination*. But to return to the subject under discussion ; my friend Mr. CSOMA writes from *Titalya* in the *Purniya* district :—

* As an example of the information already obtained from Mr. Csoma's translated sketch, we may adduce the origin of the custom seemingly so universal among the Buddhists of preserving pictorial or sculptured representations of the facts of his life.—After his death the priests and minister at *Rājagriha* are afraid of telling the king AJATA SATRU thereof lest he should faint from the shock, and it is suggested by MAHA'KASHYAPA by way of breaking the intelligence to him, that the *Mahāmantra* or chief priest should "go speedily into the king's garden, and cause to be represented in painting, how CHOMDANDAS (*Bhagavān*) was in *Tushitā* : how in the shape of an elephant he entered his mother's womb : how at the foot of the holy fig-tree he attained supreme perfection : how at *Vārānasī* he turned the wheel of the law of twelve kinds, (taught his doctrines :—how he at *Sravastī* displayed great miracles ;—how at the city of *Ghachen* he descended from the *Traya Strinsha* heaven, whither he had gone to instruct his mother :—and lastly how having accomplished his acts in civilizing and instructing men in his doctrine at several places, he went to his last repose in the city of *Kusha* in *Assam*." Now whether the book in question was written sooner or later, it explains the practice equally and teaches us how we may successfully analyze the events depicted in the drawings of *Adjanta*, perchance, or the sculp-

“ In reference to your and Mr. TURNOUR's opinion that the original records of the Buddhists in ancient India, were written in the *Mágadhí* dialect, I beg leave to add in support of it, that in the index or register (འཕྲིན་ལྗོངས་ *dkar-chhag*) of the *Kahgyur*, it is stated that the *Sútras* in general—i. e. all the works in the *Kahgyur* except the 21 volumes of the *Sher-chhin* and the 22 volumes of the *rGyud* རྒྱུད་ class, after the death of SHÁKYA, were first written in the *Sindhu* language and the *Sher-chhin* and *rGyud* in the Sanskrit: but part of the *rGyud* also in several other corrupt dialects. It is probable that in the seventh century and afterwards, the ancient Buddhistic religion was remodelled and generally written in Sanskrit, before the Tibetans commenced its introduction by translation into their own country.”

This explanation, so simple and so authentic, ought to set the matter at rest, and that in the manner that the advocates of either view should most desire, for it shews that both are right!—It is generally allowed that the *Páli* and the *Zend* are derivatives of nearly the same grade from the Sanskrit stock; and the modern dialect of *Sinde* as well as the *Bhášhí* of upper and western India present more striking analogies to the *Páli*, in the removal particularly of the *r*, and the modification of the auxiliary verbs, than any of the dialects of *Bengal*, *Behar*, or *Ceylon**. Plausible grounds for the existence of this western dialect in the heart of *Magadha*, and the preference given it in writings of the period, may be found in the origin of the ruling dynasty of that province, which had confessedly proceeded from the north-west. At any rate those of the *Sákya* race, which had emigrated from *Sinde* to *Kapila vastu* (somewhere in the *Gangetic* valley) may have preserved the idiom of this native province and have caused it to prevail along with the religion which was promulgated through its means.

We are by no means of opinion that the *Hindí*, *Sindhí*, or *Páli* had an independent origin prior to the *Sanskrit*. The more the first of these, which is the most modern form and the farthest removed from the classical language, is examined and analyzed, the more evidently is its modification and corruption from the ancient stock found to follow systematic rules, and to evince rather provincial dialectism (if I may use the word) than the mere engraftment of foreign words upon a pre-existent and written language. The aboriginal terms of *Bhilsa*, with a full volume of the life of SHÁKYA in our hand. Similar paintings are common in *Ava*, and an amusing, but rather apocryphal, series may be seen in UPHAM's folio history of Buddhism.

* See the Rev. Dr. MILL's note on this subject in the *J. A. S.* Vol. V. p. 30; also Professor WILSON's remarks, Vol. I. page 8.

Indian speech must be rather sought in the hills and in the peninsula ; in the plains and populous districts of the north the evidences of their existence are necessarily smothered by the predominance of the refined and durable languages of the court, of religion, and of the educated classes. A writer in the Foreign Quarterly has lately been bold enough to revive the theory of Sanskrit being merely a derivative from the Greek through the intervention of the Zend, and subsequent to the Macedonian invasion ! The Agathocles' coin ought to answer all such speculations. The *Pili* of that day along with its appropriate symbols is proved to have held the same precise derivative relation to the Sanskrit as it does now—for the records on which we argue are not modern, but of that very period. All we still want is to find some graven Brahmanical record of the same period to shew the character then in use for writing Sanskrit ; and to add ocular demonstration to the proofs afforded by the profound researches of philologists, as to the genuine antiquity of the venerable depository of the Vedas.—ED.

VI.—*Geometric Tortoises*, “*Testudo Geometrica*.” By Lieut. T. HUTTON,
37th Native Infantry.

Africa being as yet the only recorded habitat of the Geometric Tortoise, I have thought it advisable to make known the existence of these animals in the hilly tracts of *Meywar*, and the adjoining districts, where they are found in the high grassy jungles, skirting the base of the hills, and are by no means of rare occurrence.

I usually employed a few Bheels to seek for them, who thought themselves well paid with a pint of brandy for a pair of Tortoises. Although not uncommon, they are nevertheless not easily procured, owing to their color and appearance being so blended with the rocky nature of the ground, as to render it difficult to distinguish them from surrounding objects ; added to which, they remain in concealment, beneath shrubs or tufts of grass during the heat of the day.

The Bheels, however, are expert in tracking them through loose soils, and having discovered a foot print in the sand of a nullah, or the dust of the grass plains, they generally succeed in capturing the animal, by patiently following the traces it has left.

It is during the rainy season that they are in the greatest activity and wander about all day, feeding and coupling. At the approach of the cold weather they select a sheltered spot and conceal themselves by thrusting their shell into some thick tuft of grass and bushes, the better to protect them from the cold, remaining thus in a sort of

lethargic inactivity (for they are not torpid), until the hot season, at which time they only remain concealed during the heat of the day, coming out about sunset to feed.

As I have several of these animals alive, I shall give an outline of their general habits in a state of confinement. I have at different times procured seven of these creatures, three of which are females, and are easily distinguished by their larger size. They were all turned loose into a large enclosure, and well supplied with water, and grass, both dried and green, and a heap of bushes and grass to hide themselves in.

Throughout the hot season, they remained all day in concealment, coming out a little before sunset, to feed on the grass, lucern, or cabbage leaves, which were thrown to them. As night approached they did not again retire, but, as if enjoying the coolness of the air, remained stationary until morning, when they withdrew to their retreats before the sun rose. They did not wander about during the night, but remained as if asleep.

At this season they were fond of plunging into water where they would often remain for half an hour at a time: this, too, generally had the effect of making them void their excrement, which appeared to be hard oblong masses of ill digested vegetable fibres, and along with it a small quantity of a white chalky substance.

They drank a great quantity of water, which they took by thrusting in the head and swallowing it by draughts. As the rainy season set in, they became more lively and were to be seen throughout the day wandering about in the rain, feeding freely and resting at intervals, and frequently performing the rites of love. Often indeed two or three males succeeded each other with little intermission, without appearing to inconvenience the female who lay quite still cropping the grass within her reach. The male mounts on the back of the female like other quadrupeds, placing his fore legs on the top of the carapace while his hind legs rest on the ground. They remain engaged from ten minutes to a quarter of an hour, the male uttering, at intervals a groaning sound. They are not however, attached after the operation, as is said to be the case, but the desire of the male being appeased, he retires to rest and feed. During the whole period of the rains the females continued to admit the males freely, *i. e.* from the latter end of June until the middle of October, being nearly four months, when they became less familiar and drew off from each other.

On the 11th November 1835, one of the females commenced sinking a pit to receive her eggs, which she performed in the following manner. Having selected a retired spot at the root of a tuft of

coarse tall grass, she began to moisten the earth with water which she produced from the anus, and then with the strong horny toes of her hind feet, proceeded to scrape away the mud she had made. She used her hind feet alternately, and as she proceeded the water continued to be supplied drop by drop, so as to render the earth a thick muddy consistency and easy to be scraped out of the pit she was sinking.

In about two hours she had succeeded in making a hole six inches in depth and four inches in diameter. In this she immediately deposited her eggs, four in number, filling up the hole again with the mud she had previously scraped out, and then treading it well in and stamping on it with her hind feet alternately, until it was filled to the surface, when she beat it down with the whole weight of her body, raising herself behind as high as she could stretch her legs and then suddenly withdrawing them, allowing herself to drop heavily on the earth, by which means it was speedily beaten flat, and so smooth and natural did it appear that had I not detected her in the performance of her task I should certainly never have noticed the spot where her eggs were deposited. She did not immediately leave the place after finishing her work, but remained inactive, as if recovering from her fatigues.

In about four hours she had dug the hole, deposited her eggs, replaced the earth, and retired to feed.

The length of time required to bring the eggs to maturity cannot be ascertained however, as the males continued to have free intercourse with her during the whole period of the rains, which as I have already stated, was from the latter end of June, to the middle of October; therefore she may have conceived any time during that period.

The female considerably exceeds the male in size and can moreover be distinguished by the flatness of the under shell, whereas the male has that part very concave, and indeed without this formation he would be unable to couple with the female from the convex form of her carapace.

As they are constituted however, the concavity of his under shell, corresponds to the convexity of the upper shell or carapace of the female. The flattened form of the plastron of the female, may possibly be for the purpose of giving greater internal space for the ova.

As the cold season approached they became more sluggish, seldom leaving their retreats, and at the beginning of December 1833, they

remained altogether motionless, refusing to feed. They made no attempt to burrow in the ground, as the Greek Tortoise (*Testudo Græca*) is said to do, but thrust themselves in among the coarse grass which was heaped up in a corner of their enclosure. Until the 9th February 1834 they remained in a state of lazy, listless repose, having never stirred from the spot they had chosen full two months before. They were not however in a state of torpidity, but merely lying inactive as if they thought it too much trouble to move. When taken up they partially put forth the head to ascertain the cause of their being disturbed, but even if placed full in the sun's rays and left so all day, they never made the slightest attempt to move from the spot; as if they felt instinctively that the season in which their services were intended to be of use in the general economy of nature had not yet arrived.

The 9th, 10th and 11th days of February being cloudy with a few showers of rain, the Tortoises came forth and took some lucern, and drank plentifully of water. They did not continue to come out, but relapsed into their former repose, nor did they venture forth again in the evening until the hot season had commenced, or about the middle of April. The winter of 1834 proved much milder than that of the preceding year, and the Tortoises in consequence continued to come forth for their supply of food,—but instead of doing so in the evening as in the hot weather, they chose the middle of the day, remaining out for two or three hours basking in the sun, and retiring again to concealment in the afternoon. Sometimes the males did not come forth for a day or two, but the females were to be seen every day placing themselves close to the white walls of their enclosure, as if conscious that the rays of the sun would be thrown from it upon them.

The marking of the shells is the same in both sexes, and they are only to be distinguished by the difference in size and structure already mentioned, and in the unequal length of tail, that of the male being about twice the length of the female, the latter indeed possessing almost none.

In different individuals the yellow rays vary much in breadth, some having them broad, others narrow.

Both have the same number of scutella on the carapace which consists of thirteen pieces on the disc and twenty-three marginal, while the plastron or under shell contains fourteen pieces.

The length of shell in the female is 10 inches, that of the male from 8 to $8\frac{1}{2}$ inches; if measured longitudinally over the carapace the length of the female is 13 inches and the male from $11\frac{1}{2}$ to 12 inches. The scutella are black with yellow rays diverging from a yellow square

in the centre of each ; each scutellum is also deeply striated or groved concentrically, and has a squarish form at the base.

The fore legs are well protected with strong nails or horny tubercles studded all over them, and the feet are all armed with solid nails, 5 on the fore feet and 4 on those behind. The skin is greyish black and the studs yellowish.

In July 1834, one female weighed $5\frac{1}{2}$ lbs.

———— ditto ditto, $5\frac{1}{2}$ lbs.

Old male, 3 lbs.

A male, $2\frac{1}{2}$ lbs.

———— $2\frac{1}{2}$ lbs.

———— 2 lbs.

} a slight difference in
size in the males.

The sexual organs of both are situated in the anus, the male having the power of exerting his, which is of large size.

The eggs of the Geometric Tortoise are pure white, of an oblong oval form, the ends being of equal size, and not smaller at one extremity as in the eggs of birds.

The shell is thin, and one inch and 8 lines in length and 4 inches in lateral girth. Those deposited in the earth as above mentioned were allowed to remain in the hope of seeing them hatch, but in the warmth of April 1835 somebody or something stole them and disappointed me.

As they increase in age, they lose the beautiful radiated appearance of the shell, and indeed it frequently peels off in scales even when they are in their prime.

I have an old male which has lost the yellow rays or rather which has lost the whole of the outer coating of the shell and is now of a dirty yellowish colour, the carapace being cracked and divided so irregularly, as to render it somewhat difficult to recognise the true divisions of the scutella. One of the females has also lost the outer coating of one or two scales, while in other respects she is quite perfect.

These animals when handled, will generally either from fear or as a means of defence, squirt out a quantity of water in a pretty strong stream from the anus.

I have read that the combats of the males may be heard at some distance, from the noise they produce in butting against each other. This was never the case with the Geometric Tortoises, although mine had frequent fights,—but these instead of butting, consisted merely in trials of strength, one male confronting another, with the head and fore-legs drawn into the shell, and the hind feet planted firmly on the ground, and in this manner shoving against each other until one or

both became fatigued. This was done chiefly when they wanted to pass each other in any narrow space, and sometimes if the one could succeed in placing his shell a little beneath the other, he tilted him over on his back, from whence he had great difficulty in recovering himself, and I have frequently found them sprawling thus, making desperate efforts with head and feet, to throw themselves back to their natural position, which they were unable to effect unless the ground chanced to be very uneven, so as to assist them.

In this kind of warfare the females also frequently indulged, and from their superior size and strength generally accomplished their wishes.

In farther illustration of the acknowledged strength of the shell in this tribe, I may mention that a party of officers on a shooting excursion, perceived some creature crawling among the high jangal grass, and not seeing distinctly what it was, fired a ball at a venture, which took effect on the front of the carapace, merely making a dent by chipping off the outer coating and causing no farther injury. This was the female which produced the eggs already mentioned.

I have an old work on Natural History, but by whom written I cannot ascertain, as the title pages are torn out, in which it is stated, on the subject of Land Tortoises, "that even the act of procreation, which among the animals is performed in a very few minutes, is with them the business of days. About a month after their enlargement from a torpid state, they prepare to transmit their posterity; and both continue joined for near a month, together."

Whether this be really the case with some species of Land Tortoise or not, I cannot presume to say, but as regards the Geometric Tortoise it is decidedly erroneous, these animals passing about a quarter of an hour in conjunction, when, as I have stated, the male having appeased his desire, dismounts and retires. They return to the females however, several times during the course of the day, and continued to do so throughout the rainy season. Although they mount several times during the day, the female does not admit them each time.

In No. 29 of LOUDON'S Magazine of Natural History, at page 652, there occurs the following passage, "WHITE mentions it as reported of the Land Tortoise, that it is occupied one month in completing one *fête d'amour*; and this leads me to mention that I was more than once informed in Jamaica that the male and female turtle remain coupled during the period of nine days*."

* W. SELLS, Surgeon M. R. C. S., Kingston, Surrey.

Now as I have already shown that this habit does not hold good with *all* the species, I venture to ask, to what species of Land Tortoise do the foregoing quotations apply, and on whose authority is the assertion?

With regard to the turtles it is likely enough to be the case, and I believe the fact is well authenticated, not only with regard to their remaining coupled several days, but also that the male embraces the female with such strength, that she cannot shake him off. The old work above mentioned, says, the sea turtles, "couple in March and remain united till May." !!

In the water it would matter little, as they would not lose the power of locomotion,—but with the land tribe it is widely different, as the male when mounted, is at the full stretch of his hind legs, and could not walk with the female, for even if she move ever so little during the time of connection, he has great difficulty in maintaining his position, and is often fairly rolled over on his back. As to their lying still for a month with a fine green vegetation springing up all round them after having fasted for some months,—it is I think rather unquestionable. TANTALUS himself was not in a worse predicament !!

There is still another character assigned to the land tribe which in the present species does not hold good; viz. in STARK'S Elements of Natural History, it is stated that the females are to be distinguished from the males by their under shell or plastron being *convex*, while in the latter it is *concave*.

In the Geometric Tortoise the plastron of the female is *flat*,—that of the male *concave*.

Were the plastron convex, the animal could not rest quietly on a plane surface, but would pitch, "fore and aft," like a ship in a heavy sea, or at all events she would be obliged to rest with one end of the shell tilted into the air.

I may perhaps be censured for laying so much stress on such trifling errors, but as it is alone by true descriptions of the habits, manners, and construction of created beings, that we can ever hope in some measure to comprehend their uses, and the designs and purpose of our Creator in forming them;—I hold the man to be inexcusable who would perpetrate an error however trifling it may seem to be; for if the description is erroneous, it is consequently untrue, and the great object of scientific research is thereby defeated.

Now, although these (to me) seeming errors, may not be such, as regards *some species*, yet taking them in a general view, they are so, and consequently need correction.

The convexity of the plastron, may be a specific, but it cannot be made a generic character.

Soon after my arrival at Simla in March last, the old male died from cold* ; the others lived through the rains well enough, but were not so lively as in the plains, moving about less frequently. One of the females even produced four eggs, but made no hole to receive them as in the former case, shewing plainly that the change of climate was at work upon them ; these eggs I placed under a hen, but in a few days they had disappeared as in the former instance, and whether stolen by my servants or by some small animal I could not discover.

The winter has proved too cold for the remaining tortoises which are dying fast, and of my seven pets I have only three alive, and I fear I shall be unable to save them.

VI.—*Barometrical Elevations taken on a journey from Katmandhu to Gosainsthán, a place of pilgrimage in the mountains of Nipál, by CHHEDI' Lohar, a smith in the employ of Captain ROBINSON, late commanding the Escort of the Resident in Nipál.*

The following table was placed in our hands by Captain ROBINSON, before his departure to Europe. It is curious as shewing to what good purposes the natural intelligence of uneducated servants, especially those of the mechanical classes, may be applied in judicious hands. CHHEDI' had acquired skill in the manufacture of guns, gunlocks, and any articles after European models ; he had learnt to boil barometers, and note daily observations for his master's meteorological journal before he was sent out on the experimental expedition in which he has acquitted himself so well. This journal comprehends times, distances, statistical information, indications of the ब्रामीटर (*brámítar*) and मामीटर (*mámítar*), barometer and thermometer, the aspect of the sky, धुपवदरो पानी (*dhup-badarí-pání*) sun-clouds-rain, as he terms it ; and such other items of information as he thought worthy of notice. As a specimen of the mode in which his memoranda are booked, we quote the commencement of the journal, making use of Roman characters for want of the common *Kaithí* type.

* The Bheels clean the shells of these animals from all flesh and the bones of the neck and legs, and stopping up one end with wood, use them as boxes to keep tobacco in !

Trisulígangá gosáinkund se nikalí hæ*.

Gosáinkund 3492 kadain cháro taraf se hæ : wao purab pacchím lambá hæ : utar dakhín chhoṭa hæ : huá se ganèsthán andáj se $1\frac{1}{2}$ kos hæ : huá ek ganèš kí murat hæ pathar kí : wao ganw ghar kuchh nahí hæ : huá se Lohribinae 2 kos hæ : huá jètnè ádmí láṭhí léké jatè hæ : : so láṭhí huái rakhdènè parta hæ : laṭhí ka ek bara qherí hæ : wao kuchh ganw ghar nahí hæ : huá se Dhínsá ganw 3 kos hæ : Dhínsá ganw me 29 ghar hæ motíí ká : huá se $2\frac{1}{2}$ kos hæ Trisulígangá ; pabár utar ke niche Trisulígangá míltí hæ. Trisulígangá se $1\frac{1}{2}$ kos hæ Dhunchá ganw : 56 ghar hæ motiè ka ; huá se Ṭharhúá ganw 4 kos hæ, &c.

Translation of the journal.

The *Trisulígangá* issues from the Gosain's kund or well. This well is 3492 paces round its four sides, the length being east and west and the north and south (breadth) is small. From thence by estimate the temple of Ganèsh is $1\frac{1}{2}$ kos. There is one stone image of Ganèsh, but neither village nor house of any sort. Thence *Loharibindek* is 2 kos (distant), where all those who travel with *laṭhis* or sticks are forced to leave them. There is great delay (a large crooked stick ?) about these sticks, but neither village nor house on the spot. Three kos farther on comes *Dhimsa* village, containing 29 houses of labourers (load-carriers). At $2\frac{1}{2}$ kos beyond the *Trisulígangá* is met with at the south foot of the hill. From the river at $1\frac{1}{2}$ kos comes the village of *Dhunchá*, containing 56 houses of carriers :—thence at 4 kos, *Ṭharhea* village having 11 houses. Then Karang 2 kos off, with 7 houses. 4 kos further *Kakarea* a village of 10 houses, inhabited by *Newars* and hill-men. Thence 3 kos to *Dhæmu ganw*, containing 47 grass huts of *Newárs* and *Parbattiahs*. There is one pakka dwelling belonging to the *ráj-gurú*. Thence to the bank of the *Bèta-rawtí nadi* is $2\frac{1}{2}$ kos ; there are 8 banias' shops and one pakka temple, below which two rivers flow : the *Trisulígangá*, the *Betarawtí* : the former coming from the north proceeds southward, its waters appear somewhat green to the sight, and flow with great violence. The *Betarawtí*, a smaller stream, comes from the east and joins the other beneath the walls of the

* We use æ after the continental savans to represent the diphthong ऐ or ऐ in contradistinction to ai which is required for आइ of common occurrence in Hindí. In the same manner œ would represent the compound vowel औ formed of o and e, but as the pronunciation would be apt to deceive, ao is perhaps the best representative of this diphthong. There should be a nasal n after *gosain*, and after the u of *kund*, well, also in *cháron*, huá (for *wahán*) and similar words mis-spelt by the mistree.

mandir (or temple). Its water has a somewhat yellow colour. Over this river we have to pass by a rope bridge of 42 cubits span at the ghat. The stream is 4 cubits deep and very rapid. Hence to *Brahmankí patí*, 1 kos : to *Nyákoṭ*, 4 kos. On the ascent to *Nyákoṭ* is a small hill, westward ; on arrival there, is a bridge over the *Trisulígangá* and General BHIMSEN'S garden with barracks for two companies of sipáhis. There also is the road to *Palpa** : from which mountain every thing can be seen. And in the town of *Nyákoṭ* are a great many *deotás* (images). But on the west of the town is a temple of *Bhæro*, the roof which is coated with brass ; and near the rája's house two towers (*koṭ*) are built exceedingly high, of six stories. The fourth (*chhaottha*? 6th) story is of wood : : so these two towers and the temple of *Bhæro* are visible a great way off. And there are in the town of *Nyákoṭ* two *mohlas* (? *talao*'s), one named *Asiwáritol*, the other *Bhærágtol*. And the *Trisulígangá* flows beneath the town on the west, over it is a wooden bridge. It is 10 cubits deep at that spot. The bridge is raised 16 cubits, and has a span of 83 cubits ; it is very old, but the force of the current is here so great that unless a bridge existed it would be impossible to pass over. From *Nyákoṭ* to the *Surujmati* river is 2 kos towards the south-east corner : broad 64 cubits, deep $3\frac{1}{4}$ cubits, of great velocity : it is passed with a ferry-boat. On this side are two *paṭís* (?) and a bania's shop. Thence to *Dumari-chawr* (or *Dungrichaura*) is 3 kos ; where are one *paṭí* and a bania's shop. Thence to *Ketikapuwa*, $1\frac{1}{2}$ kos. Half way is a village named *Barámandí* : *Ketika puwa* is ruined and not fit to stop at ; nobody rests there. Thence to *Ránikapuwa*, 1 kos. This is also decayed (*tuṭa*) and nobody stops at it. Then comes *Jáfir ka puwa*, 1 kos. At this place on an insulated hill stands the house of the *boṛa sáhib* (the resident) and thence it is called the *Angrej ka puwa* ; and in *Jáfir ka puwa* are many business-like people—eatables and drinkables are to be had. Thence to *Basnáth ka puwa* is half a kos, and half a kos further is *Khola* : thence to *Jasarám ka puwa*, half a kos ; and then a second *Khola*, $\frac{1}{2}$ a kos. *Chamubasnáth ka puwa*, $\frac{1}{2}$ kos ; *Jitpurphedí*, 1 kos. Thence to *Nepál-faringé ke chooní* (the English residence) four kos : making altogether from *Katmandhu* to *Gosainsthán*, 47 kos.

Then follows the register kept in a tabular form, to which we have only added one column expressing the appropriate height of each station relatively to *Kátmandhu*.—ED.

* Perhaps *pahárpar jhne ka rásṭa*, 'road to the mountains,' or the pass into Tibet. This reading is supported by the next sentence, *so us pahár par se sab najar awla hæ*.

Year 1836, month, August 26th, Friday. (all night of the 25th rain and snow fell.)

Hour.	Station.	Barom.	Therm.	Weather.	Approximate altitude in feet.	
6 A. M.	Gosainsthán	24,744	42	clear	620 above Katmandhu.	
8	Ganeshsthán	24,660	57	sunshine		
10	Lohari binæ	24,383	66	ditto	710 ditto.	
3 P. M.	Dhimsagaon	24,346	61	rain	1,000 ditto.	
6	ditto	24,272	60	ditto		
Saturday 27th						
6 A. M.	ditto	24,266	57	clear	920 ditto.	
11	ditto	24,540	71	cloudy		
4 P. M.	ditto	24,506	67	rain		
6	ditto	24,480	66	clear		
Sunday 28th						
6 A. M.	ditto	24,478	62	cloudy	880 ditto.	
11	Thariah	24,496	64	ditto		
2½ P. M.	Keraug	24,376	66	clear	1,010 ditto.	
7	Kakeria	24,968	71	cloudy	400 ditto.	
Monday 29th						
6 A. M.	ditto	24,936	68	ditto	450 ditto.	
8	Dhænu hill	24,750	71	ditto	610 ditto.	
9	Dhænu village	26,996	79	rain	2,100 below ditto.	
12	{ level of the Beta- raoti river }	28,240	87	bright	2,900 ditto.	
1 P. M.	Bålman ke pati	28,420	88	ditto		
3	Nyakot ascent	27,338	76	rainy	2,000 ditto.	
5	ditto town	26,958	79	clearing	1,700 ditto.	
Tuesday 30th						
7 A. M.	Nyakot	26,984	77	cloudy		
10	ditto	27,140	82	sunshine		
12	ditto	26,990	82½	ditto		
3 P. M.	{ Pati or Dharm- sála on Surj- mati river }	28,514	81½	hard rain	2,900 ditto.	
6	ditto	28,340	82½	raining		
Wednesday 31st						
6 A. M.	ditto	28,350	80	cloudy	1,860 ditto.	
10	Dumrichaor-pati	27,160	79	ditto		
12	Ketikapawa	25,829	76	clear	500 ditto.	
1 P. M.	Rani ke powa	24,750	68	cloudy	610 above ditto.	
2	Jáfir ke powa	24,674	70	ditto	700 ditto.	
3	Basnáth ke powa	24,740	67	ditto	620 ditto.	
3½	Khola below do.	25,130	69	ditto	210 ditto.	
4	Jasráam ka powa	24,766	65	raining	600 ditto.	
4½	Khola below do.	25,660	71	cloudy	350 below ditto.	
5	{ Chamuat- basnath }	24,934	73	ditto	420 above ditto.	
6	Jitpurhedi	25,546	75	clearing	230 below ditto.	
Thursday 1st September						
8	Nipal residency	25,330	72	cloudy	4,400 { feet above Calcutta.	

" Likha Chhedí mistrí loharne, nokar Jaj Heđrí Raminsen Kaptan ka, &c." i. e. written by CHEDI' the smith, in the service of GEORGE HENRY ROBINSON, Captain, &c. &c.

Meteorological Register kept at Darjiling, for the month of May, 1837.

No.	Barometer.		Thermometer.		Moist. Bulb.		Regtg. Ther.		Dan. Hygrom.		Rain.		Wind.		Appearance of the Sky, &c.		Boiling Point, at 10 A.M.
	10 A.M.	4 P.M.	10 A.M.	4 P.M.	10 A.M.	4 P.M.	Min.	Max.	Dew-point, 10 A.M. 4 P.M.	Inches.	Morn.	Even.	Morn.	Evening.			
1	23.362	23.240	61	57	56.5	53	48	62.5	56.5	52.5	..	N. E.	S. W.	Cloudy.	Storm, raining.	200.0	
2	3.68	.280	60	61.5	54.5	51	45	65	53	47	0.14	W. W. brlak.	S. W.	Cum. S. & W.	Cloudy N. & N. W.	200.0	
3	3.62	.268	60	55.5	53	52	48	62	53	53.5	09	S. light S. W. lig.	W. W.	Cloudy near hnr.	Ovrt. thund. storm N.	199.8	
4	2.95	.188	51	49.5	47.5	44.5	38	55.5	47.5	44.5	1.42	N. E.	W. W.	Generally clear.	Gy. Overcast.	199.7	
5	3.30	.260	60	53	52.5	49	38	54	47	48	14	N. E.	W. W.	Cumuli collecting.	Overcast light rain.	199.7	
6	3.48	.280	60	54.5	56	50	43.5	56	50	52.5	01	W. W.	S. W.	Overcast.	Genly. overcast.	199.7	
7	3.91	.327	63	63	54	39.1	57.5	63	54	57	..	Calm.	W. W.	Genl. overcast.	Cumuli N. & N. W.	200.0	
8	3.53	..	58.5	..	56	..	50	..	56	Do.	..	Ovrt. & foggy.	Storm gathering S. W.	200.0	
9	3.50	.252	60.5	59.5	57	55.5	49	62	57	56.5	1.00	W. S. S. W.	S. S. W.	Ovrt.	Cumuli S. & W. rest clear.	199.7	
10	3.64	.260	61	58	54	53	45	63.5	53	53	09	W. light S. W.	S. W.	Cirri intpsd.	Heavy clouds W. & S. W.	199.8	
11	3.27	.214	59.5	57.5	54	54	47.5	62.5	54	54	..	N. W.	W. W.	Genl. clear.	Do. N. W. storm gathering.	199.6	
12	3.40	.194	62	56	55.5	52.5	47.5	63	55	52.5	19	Calm.	W. W.	Cum. near horizon.	Thunder storm to W.	199.8	
13	2.65	.173	61.5	59	56	54	48	62	56	55	34	W. W.	W. W.	Horizon cloudy.	Clear to N. rest overcast.	199.5	
14	2.69	.182	59	57	56	54	49	60	56	55	02	Calm.	S. W.	Horizon cloudy.	Overcast light rain.	199.5	
15	2.86	.214	61	61	57.5	56.5	50	61.5	57.5	56.5	26	Do.	S. W.	Genl. overcast.	Horizon cloudy, above cl.	199.5	
16	2.80	.210	60.5	61	59	57.5	48.5	62.5	59	58	30	Do.	W. W.	Horizon cloudy, rest clear.	Horizon cloudy, above cl.	199.5	
17	3.24	.235	66	65	59.5	59	51.5	69	58.5	57.5	..	S. W.	W. W.	Ditto ditto.	Ditto cumuli to S.	199.7	
18	3.07	.202	64	63.5	58.5	57.5	51.5	68	57	57	..	Calm.	W. W.	Cumuli intpsd.	Cumuli intpsd.	200.0	
19	2.70	.188	64	60	58.5	57	52	66	58	57	..	Do.	S. W.	Hor. clouded, ab. cl.	Storm to S. & N. W.	199.7	
20	2.15	.158	62	59	58.5	57	50	62.5	57	58	37	Do.	S. W.	Fog.	Overcast.	199.6	
21	2.47	.154	61.5	56	59	54	52	62	59	54	02	Do.	Variable.	Fog. at intervals clear.	Rain, storm N. E.	199.5	
22	2.68	.200	62	62	57	59.5	49	64	57	59.5	38	W. S. W. W.	W. W.	Horizon cloudy.	Horizon cloudy.	199.5	
23	2.91	.206	64	63	60.5	59	53.5	64.5	60.5	59	..	Calm.	S. W.	Ditto.	Ditto.	199.6	
24	2.73	.227	64	63	59.5	60	52	65	59	60	40	Calm.	W. S. W.	Ditto.	Clear.	199.5	
25	3.18	.245	64.5	62.5	61.5	59.5	54	65.5	61.5	59.5	04	Do.	S. W.	Ovrt. mist in the vallies.	Cumuli intpsd.	199.8	
26	3.62	.292	64.5	61	62	59	55	64.5	62	59	10	Do.	Calm.	Fog in the vallies.	Rain fog in the vallies.	199.7	
27	3.07	.216	63.5	63.5	60	60.5	55	66.5	60	60.5	11	Do.	S. W.	Ditto.	Overcast ditto.	199.7	
28	2.73	.186	66	63	62	61	57	65	61	61	06	Do.	W. W.	Partially overcast.	Showers.	199.8	
29	2.08	.128	64.5	63	62	61	57	65.5	62	62.5	04	Do.	S. W.	Fog.	Overcast and raining.	199.3	
30	1.84	.136	66	65	64	63.5	58	66.5	64	63.5	06	Do.	W. W.	Ditto.	Overcast, fog in vallies.	Do. & fog.	199.3
31	2.26	.178	67.5	64.5	65	64	60	68	65	64	56	Do.	Calm.	Genl. overcast, fog in vallies.	Do. & fog.	199.3	
Mns	23.303	23.215	61.4	60	57.3	56.3	50	63.3	57	56.2	6.16	199.67

May 8th at Ging about 4 miles N. N. E. of Darjiling 1.30 P. M. Barometer 24.876, Thermometer 69° : boiling point of water 203.5.

Meteorological Register kept at Darjiling, for the month of June, 1837.

Days	Barometer.			Thermometer			Moist. Bulb.			Regtg. Ther.		Dan. Hygrom.		Rain.		Wind.		Appearance of the Sky, &c.		Boiling Point, at 10 A.M.
	10 A.M.	4 P.M.	10 P.M.	10 A.M.	4 P.M.	10 P.M.	4	10	4	Min.	Max.	Dew-point, 10 A.M. 4 P.M.	Inches	Morn.	Even.	Morning.	Evening.			
1	23.204	23.109		64	65.5	63.5	63.5	63	66.5	59	66.5	63	0.03	W. S. W.	S. W.	Generally clear.	Cumuli intpsd.	199.3		
2	.160	.080		65.5	68	61.5	63	61.5	63	57	63	61.5	..	W. S. W.	W. S. W.	Cirri. intpsd.	Horizon cloudy.	.3		
3	.202	.155		64.5	67	60.5	62	60.5	68	54	68	60.5	..	N. E.	W.	Cumuli intpsd.	Cumuli intpsd.	.3		
4	.271	.220		69	69	60	60	60	71	55	71	57	..	W. S. W.	S. W.	Clear.	Generally clear.	.3		
5	.334	.282		67.5	62.5	61.5	62	61.5	69.5	55.5	69.5	61.5	..	S.	Calm.	Ditto.	Cumuli intpsd.	.6		
6	.315	.224		66	59.5	61	55.5	61	66.5	54.5	66.5	60	..	W. S. W.	S. W.	Partially overcast.	Overcast & raining.	..		
7	.286	.220		64.5	64.5	60	60	60	68.5	51.5	68.5	60	33	S. W.	S. W.	Ditto & light haze.	Generally clear.	.7		
8	.346	.258		56	62.5	55	60	55	64.5	55	64.5	60	82	W. S. W.	S.	Genl. ovrth. storm at 9.	Cum. intpsd.	.7		
9	.330	.238		64.5	62.5	60	60	60	66	56	66	60	03	S. W.	S. W.	Generally overcast.	Overcast.	.7		
10	.276	.204		59	62.5	58	60.5	54.5	64	54.5	64	58	31	S. W.	S. W.	Overcast.	Overcast & oclly. fog.	.3		
11	.268	.198		64	62	61.5	61	61.5	65.5	53	65.5	61.5	34	WS.W.	W.S.W.	Horizon cloudy, above clear.	Genl. clear.	.3		
12	.281	.215		64	63.5	61.5	60.5	60.5	67	54	67	61.5	11	N. E.	S. W.	Partially overcast.	Cloudy, storm S. W.	.3		
13	.292	.188		63	64.5	59.5	61	55.5	66	55.5	66	60.5	03	N. E.	S. W.	Overcast.	Genl. overcast.	.3		
14	.212	.148		64	65	62	61	55.5	66.5	55.5	66.5	62	22	Calm.	S. W.	Horizon cloudy.	Cloudy S. & W.	.3		
15	.194	.142		65.5	66.5	60	62	55.5	68	55.5	68	60	02	Do.	S. S. W.	Ditto.	Cloudy.	.2		
16	.172	.100		67.5	66	64	63.5	64.5	69	56.5	69	64	08	Do.	S. S. W.	Cloudy.	Clouds intersp.	.2		
17	.167	.118		66	66.5	63	64.5	65	69.5	57	69.5	62.5	..	Do.	S. S. W.	Horizon cloudy, rest clear.	Genl. Ovr.	.2		
18	.197	.098		65.5	69	63.5	65	63.5	68.5	59	68.5	66	..	S. W.	S. W.	Genl. heavy clouds S. & W.	Ditto.	.3		
19	.225	.175		66.5	64	61.5	62.5	62.5	67.5	58	67.5	64.5	04	Calm.	W.	Fog. Cloudy, showers, distant thunder W.	Overcast.	.3		
20	.323	.280		69	63.5	58.5	62	53	65	56	65	62	1.01	N. E.	Calm.	Overcast, and raining.	Overcast.	.5		
21	.392	.322		63	62.5	60.5	61.5	61.5	66	56	66	60.5	0.15	N. N. E.	Do.	Overcast & thin fog.	Ditto.	200.0		
22	.352	.260		61	61	59.5	60	59.5	64	55.5	64	59.5	78	W. S. W.	S. W.	Ditto ditto	Overcast and rain.	199.8		
23	.260	.190		63.5	63.5	61	61.5	61	64	55	64	61	07	WSW.	WNW.	Cloudy.	Overcast.	.3		
24	.194	.118		65.5	65	62	63	61.5	66.5	57	66.5	61.5	07	Calm.	S. W.	Overcast.	Overcast & oclly showers.	.2		
25	.163	.107		66	63.5	63	62.5	63	67	58	67	62.5	..	Do.	S. W.	Ditto.	Ditto.	.3		
26	.153	.104		64	63.5	63	63	63	65	57.5	65	63	44	W.	S. W.	Ditto and fog.	Do. & fog.	199.0		
27	.154	.093		63.5	64.5	62	63	63	65	57	65	62	07	Calm.	N. W.	Fog & light rain.	Rain & fog.	.2		
28	.142	.093		66	63.5	64	62.5	64	66.5	57	66.5	64	78	Do.	Calm.	Ditto ditto.	Rain & fog.	.2		
29	.150	.123		60.5	63	60	62	60.5	64	56.5	64	60	5.13	Do. W.	S. W.	Fog & light rn. (hy. rn. til. 10 A.M.)	Rn. & fog.	.2		
30	.187	.130		62.5	67	61.5	65.5	65.5	67	56.5	67	61.5	72	N. N. E.	Calm.	Overcast and foggy.	Partially overcast.	.3		
Mns	23.240	23.173		64.1	64.5	61.2	61.8	61.7	66.7	55.8	66.7	61	11.59*					199.33		

* Quantity of rain by Crosley's registering Pluviometer, 12.62 inches.

A meteorological register kept at Darjiling, for the month of July, 1837.

Day	Barometer.				Thermometer.				Wet Bulb.				Dan. Hygro.				Regtg. Ther.		Rain.		Wind.		Appearance of the Sky, &c.		Boiling Point, at 10 A.M.
	10 A.M.		P.M.		10 A.M.		P.M.		10 A.M.		P.M.		10 A.M.		P.M.		Min.	Max.	Inches	Morn.	Even.	Morning.	Evening.		
	4	10	4	10	4	10	4	10	4	10	4	10	4	10	4	10	4	10	4	10	4	10	4	10	
1	23.230	23.150	66.5	66.5	63.5	65	63.5	65	63.5	65	63.5	65	63.5	65	63.5	65	67	0.42	N. E.	W. S. W.	Cloudy.	Cloudy.	199.4		
2	.204	1.38	66.5	65	64	65	64	65	63.5	64	65	63.5	64	65	63.5	64	66	1.37	Caln.	S.	Cloudy S. & W.	Cloudy S. & W.	.4		
3	.212	1.70	65	62	63.5	61.5	63.5	61.5	61.5	63.5	61.5	63.5	61.5	63.5	61.5	63.5	66	1.34	Caln.	S.	Light rain and fog.	Overcast.	.4		
4	.238	1.80	64.5	64.5	63	63	63	63	63	63	63	63	63	63	63	63	65	50	N. N. E.	Com.	Thin fog. Generally overcast.	Thin fog. Generally overcast.	.4		
5	.227	1.50	64	63.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	64.5	14	N. E.	Do.	Light rain.	Rain.	.2		
6	.217	1.10	63	63	62.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	65.5	99	N.	Do.	Light rain and fog.	Rain and fog.	.2		
7	.190	.056	67	64.5	63	64.5	63	64.5	63	64.5	63	64.5	63	64.5	63	64.5	67	51	S. W.	S. W.	Overcast and fog.	Rain.	.2		
8	.068	.004	61	63.5	60.5	62.5	60.5	62.5	60.5	62.5	60.5	62.5	60.5	62.5	60.5	62.5	67	1.91	N. E.	Caln.	Heavy rain.	ditto.	.2		
9	.050	22.980	65	66.5	67	65	66	65	66	65	66	65	66	65	66	65	68	1.21	S. W.	Do.	Rain.	Clearing to S.	199.0		
10	22.988	.929	65.5	67	65	66	65	66	65	66	65	66	65	66	65	68	.03	S. W.	S. W.	Rain and fog.	Light rain.	198.8			
11	.960	.944	62	62	61	61	61	61	61	61	61	61	61	61	61	61	64	2.70	S. W.	S. W.	Rain and fog.	Heavy rain.	.8		
12	23.098	23.084	64.5	63.5	62.5	61.5	62.5	61.5	62.5	61.5	62.5	61.5	62.5	61.5	62.5	61.5	65	1.27	W.	S. W.	Overcast.	Overcast.	.3		
13	.226	1.92	66.5	62.5	64	61.5	62	62	62	62	62	62	62	62	62	62	67	1.08	Caln.	S. W.	Rain.	Rain.	.5		
14	.289	.225	63	63	61.5	62	62	62	62	62	62	62	62	62	62	62	65	1.01	S. W.	W. S. W.	Generally overcast.	Overcast.	.3		
15	.202	1.11	64.5	62	63	63	62	63	62	63	62	63	62	63	62	63	64	24	W. S. W.	S.	Thick fog & light rain.	Clearing.	.2		
16	.202	1.11	62	63	61.5	61.5	61.5	61.5	61.5	61.5	61.5	61.5	61.5	61.5	61.5	61.5	64	1.04	S. W.	Caln.	Rain and light rain.	Fog.	.2		
17	.141	.095	62	63	61.5	62	62	62	62	62	62	62	62	62	62	62	66	1.10	N. N. E.	N. N. E.	Light rain.	Clearing.	.2		
18	.222	1.70	58.5	60	57.5	59.5	60	57.5	60	57.5	60	57.5	60	57.5	60	57.5	65	87	S. W.	Caln.	Fog.	Fog.	.4		
19	.258	1.84	60.5	63.5	60	63	60	63	60	63	60	63	60	63	60	63	64	1.29	S. W.	S.	Fog and light rain.	Light rain.	.2		
20	.203	1.30	61.5	62	60.5	61.5	60.5	61.5	60.5	61.5	60.5	61.5	60.5	61.5	60.5	61.5	64	1.07	S. E.	Caln.	Rain and fog.	Clearing S. rest overcast.	.2		
21	.206	1.54	60.5	63.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	62.5	64	1.06	N. N. E.	N. N. E.	Clearing S. rest overcast.	Rain and fog.	.5		
22	.228	1.77	63	62.5	62	62.5	62	62.5	62	62.5	62	62.5	62	62.5	62	62.5	67.5	1.32	Do.	S. W.	Overcast and thin fog.	Rain.	.5		
23	.268	1.92	66.5	62	65.5	61.5	65.5	62	65.5	61.5	65.5	62	65.5	61.5	65.5	62	68.5	49	S. E.	S. W.	Overcast.	Overcast.	.3		
24	.220	1.36	65	66	63	64	63	64	63	64	63	64	63	64	63	64	67	81	W.	N.	Cloudy cumuli S. and W.	ditto.	.3		
25	.208	1.20	61	62.5	60	61	61	61	61	61	61	61	61	61	61	61	67	41	Caln.	E.	Rain and fog.	Fog.	.2		
26	.206	1.44	66	62.5	63	61	63	61	63	61	63	61	63	61	63	61	68	1.88	W. squally.	Com.	Fog and shower.	Fog and shower.	.2		
27	.212	1.39	60	62.5	59.5	61.5	59.5	61.5	60.5	60.5	60.5	60.5	60.5	60.5	60.5	60.5	61.5	1.06	S. E.	Caln.	ditto.	Fog and light rain.	.4		
28	.214	1.60	60	61	59.5	60.5	61	59.5	60.5	61	59.5	60.5	61	59.5	60.5	60.5	66	61	N. E.	Caln.	Fog.	ditto.	.2		
29	.223	1.50	61.5	63.5	61	63	61.5	63	61.5	63	61.5	63	61.5	63	61.5	63	66	61	N. E.	Caln.	Fog and light rain.	ditto.	.4		
30	.216	1.37	65	65	63	63.5	63	63.5	63	63.5	63	63.5	63	63.5	63	63.5	66	2.63	Caln.	N.	Overcast.	ditto.	.2		
31	.173	1.12	65	63	64	62.5	64	62.5	64	62.5	64	62.5	64	62.5	64	62.5	65	65.5	31.25*			ditto.	ditto.	.2	
Ms	23.185	23.123	63.6	63.5	62.3	62.5	62.5	62.3	62.5	62.3	62.5	62.3	62.5	62.3	62.5	62.3	65.5	31.25*					199.24		

On the 28th and several other occasions, dew deposited on the Hygrometer the instant the æther was dropped on the covered bulb. On the same occasion depression of Moistened bulb Thermometer barely perceptible although registered, 0.5.
 * Quantity of rain by Crosley's registering Pluviometer, 35.52.

IX.—*Proceedings of the Asiatic Society.**Wednesday Evening, the 6th September, 1837.*

The Hon'ble Sir EDWARD RYAN, President, in the chair.

Dr. G. G. SPILSBURY, Major J. R. OUSELEY, and Dr. G. MCPHERSON, proposed at the last meeting were ballotted for, and duly elected members of the Society.

The Hon'ble G. TURNOUR of Ceylon was permitted on his own request to exchange his position of honorary for that of ordinary member, that he might contribute his share to the support of the institution.

C. G. MANSELL, Esq. member, requested that his copy of the Journal might not be furnished at the Society's expence, but that he might be separately charged for the same.

Read a letter from Sir CHARLES D'OVLV, tendering his resignation as member of the Society on account of his immediate departure from the country, but hoping that his name might be continued as an honorary associate on the list of members to which it had belonged since the year 1814.

The rule does not seem to be generally known, that although members on quitting the country are exempted from contributions, they continue on the list, and in case of return to India recommence their subscription only from their date of arrival.

Lieut. E. B. CONOLLY, proposed as a member by the Secretary, seconded by H. T. PRINSEP, Esq.; D. F. McLEOD, Esq. Civil Service, proposed by Capt. PEMBERTON, seconded by the Secretary.

Read a letter from M. BEDIER, Governor of Chandernagore, forwarding the following enclosures from M. GUIZOT, Minister of public instruction in France.

Paris, le 17 Décembre 1836.

Monsieur, J'ai reçu la lettre que vous m'avez fait l'honneur de m'écrire au nom de la Société Asiatique de Calcutta, et celle qui s'y trouvait incluse, de Sir EDWARD RYAN, Président actuel de cette Société. Je suis très heureux d'avoir fait une chose agréable à la Société en lui offrant un exemplaire du voyage de Victor Jacquemont, et d'un autre côté de pouvoir lui être utile en l'autorisant à faire passer, sous mon couvert, tout ce qu'elle jugera convenable d'envoyer en France, dans l'intérêt des sciences et des lettres. J'attends la caisse que vous m'annoncez avoir expédiée à mon adresse et qui contient des livres orientaux destinés à la Société Asiatique de Paris. J'ai prévenu M. Eugène Burnouf, de cet envoi, et, desqu'il me sera parvenu, j'aurai soin de le transmettre à sa destination.

Agrez, Monsieur, l'assurance de ma considération très distinguée ;

Le Ministre de l'Instruction publique,

GUIZOT.

Mr. James Prinsep, Secrétaire de la Société Asiatique de Calcutta.

Paris, le 14 Février, 1837.

Monsieur, J'ai su par Mr. Antoine Troyer, de la Société Asiatique de Paris, que vous consentez à surveiller et à diriger la transcription du manuscrite des Védas.

Je vous remercie beaucoup de l'empressement que vous avez mis à seconder les vues de l'administration Française, et des soins que vous donnerez à ce travail.

Mr. le Ministre de la Marine, a bien voulu se charger de vous faire parvenir la somme de 1,500 francs que j'ai affectée aux frais de cette transcription et dont la distribution est confiée également à vos soins ; c'est par l'intermédiaire de ce Ministre que vous parviendra, de plus, la lettre que j'ai l'honneur de vous adresser, et je vous engage à recourir à la même voie toutes les fois que vous voudrez bien correspondre avec mon Département, relativement à l'opération

entreprise sous vos auspices, et qui s'accomplira, je n'en doute point, d'une manière tout-à-fait satisfaisante.

Agréez, Monsieur, l'assurance de ma considération très distinguée ;
Le Ministre de l'Instruction publique, Guizot.

Mr. James Prinsep, Secrétaire de la Société Asiatique de Calcutta.

The Secretary suggested that although he appeared to be entrusted personally with this important commission he thought it would be on all accounts safer to enter the correspondence on the Society's books, and to place the money on their general account to the credit of the French Government, in case of any accident to himself. He had already taken measures for the furtherance of the minister's views.

Read, extract of letter from Major TROYER, on the same subject.

Capt. TROYER, forwarded account sale of oriental works on the part of the Paris Society, amounting to 1173*f.* and 8*cts.* net.

The first 10 livraisons of the work of the late M. JACQUEMONT, are now completed. The whole will consist of 50 livraisons folio, costing 400 francs. No mention is made of his having received charge of the Society's copy.

Library.

The following books were presented.

Madras Journal of Literature and Science, No. 16, for July 1837—*by the Editor, Dr. COLE.*

Über die Kawi-Sprache auf der Insel Java nebst einer Einleitung über die Verschiedenheit des menschlichen Sprachbaues Von Wilhelm Von Humboldt, Berlin 1836. vol. I.—*presented on the part of his brother the late Baron, by Mr. Alexander de Humboldt.*

Jonpur námeh and Wakiát Jehangiri—*copied from MS. lent by Capt. A. Cunningham, at an expence of 12 rupees.*

Meteorological Registers for June and July 1837—*by the Surveyor General.*

The following were received from the Oriental Translation Fund.

The History of the Afghans translated from the Persian by BERNHARD DORN, Ph. D. For. M. A. R. A. S. M. T. C.

Travels of Macarius, vol. II. translated by F. C. BELFOUR, A. M. OXON, M. R. A. S.

The Chronicles of Rabbi Joseph Ben Joshua Ben Meir the Sphardi by C. H. F. BIALOBLOTYKY, vol. II.—1836.

Lardner's Cabinet Cyclopaedia.—Foreign Statesmen, vol. IV.—*from the Book-sellers.*

Mr. AYDALL brought for the inspection of the meeting a very valuable illuminated Armenian manuscript of the New Testament on parchment, written in the year (Arm. Era 741) or A. D. 1292, under the Armenian king HETHUM.

It was written at Ozopi by a monk named Simeon, sold for 3,000 deniers to Mathews a priest, and afterwards in A. D. 1504 to Hazar Beg for 20,000 deniers.

Nawáb TUHAWUR JUNG addressed a letter to the Society with a manuscript of the *Shar'ya ul Islám*, the text book of Mahommedan law according to the Sheea sect, recommending that it should be printed under the Society's auspices and offering to defray one-half of the expences. Referred to the Committee of papers.

Colonel H. BURNEY, presented for the Society's Library, copy of a practical work on ordinary diseases and medicines compiled and translated into Burmese by a Catholic Missionary and lithographed by himself for gratuitous circulation among the people at *Avi.*

By the same opportunity Col. BURNEY sent up the manuscript of Mr. LANE'S Burmese Dictionary, which has immediately been placed in the printer's hands.

Committees.

Dr. STEWART, Secretary of the Statistical Committee reported the result of two applications to the Government of Bengal, one for the privilege

of franking its correspondence, which was accorded as far as regarded the returns from public servants to the Secretary: the second for a specific grant of funds for the prosecution of its inquiries; this was refused under the explanation that a reference from the Society for a grant for general purposes was now on its way to the court, and that statistical inquiries might be regarded as included therein. The Committee also recommended that they should be empowered to associate with themselves any friends to statistical inquiry who might not be Members of the Society.

The Secretary thought with submission that the Committee should have applied to the Society rather than to the Government direct, if they required pecuniary or other aid—as a Committee their duty was to devise measures and collect information, reporting thereon; and the Society of course, on their nomination, contemplated meeting any expences they might recommend as advisable in the prosecution of their inquiries. With regard to postage he was happy that the privilege had been accorded, but the indulgence seemed hardly consistent with its uniform denial to the Society itself.

Sir BENJAMIN MALKIN, as chairman of the Committee, admitted that it would have been more regular for the applications to Government to have been made through the general body. The inadvertence arose solely from the idea of the Society having no funds to spare, and this was also the reason for seeking to incorporate associates with the Committee who might by separate subscription meet all charges independently of any call on the general fund. He therefore moved,

That it be permitted to enrol parties who are not Members of the Society as associates of the Statistical Committee.

After some discussion, in which the President instanced the parallel case of the Physical Committee and its corresponding members. Mr. MACNAGHTEN moved an amendment, which was carried,

That the question be adjourned to next meeting, and in the mean time the opinion of the Committee of papers be requested.

Read a letter from Capt. SANDERS, Secretary of the Military Board, forwarding various plans and estimates by Capt. E. SMITH, Engineers, for the erection of the ancient column at Allahabad, that the Society might select the one considered by them the most appropriate.

Col. D. McLEOD, Capt. FORBES, Capt. CUNNINGHAM, and W. P. GRANT, Esq. were nominated a Committee to make the selection, or to suggest modifications on Capt. SMITH'S design.

Sir EDWARD RYAN, adverting to the approaching retirement of the Rev. Dr. MILL to Europe, suggested to the Society the propriety of paying some compliment to this distinguished scholar expressive of their feeling on the occasion. He would not now expatiate on the Vice President's title to such a tribute, because if his proposition were adopted, this pleasing task would be more ably performed and more appropriately conveyed in the name of the Society at large; he therefore moved first:

That an address be presented to Dr. MILL, expressive of the loss which the Society will sustain by the departure of a member so eminently qualified by his profound knowledge of the languages of the east to aid and assist in the objects and pursuits of the Society.

Mr. W. H. MACNAGHTEN had great pleasure in seconding any proposition to do honor to Dr. MILL. In no member had greater erudition ever been witnessed, nor had any converted profound learning to uses calculated more to benefit the country and to dignify the study of oriental learning. Addresses had been very rarely presented, but on such an occasion the practice would be more honored in the observance than in the breach.

The motion being carried *nem. con.* was followed by a proposition from the President,

That Mr. W. H. MACNAGHTEN, be requested to draw up the address, to be presented to Dr. MILL, at the next regular meeting, or at a special meeting should he be unable then to attend.

Sir B. MALKIN, seconded this motion. Though his Indian acquaintance with Dr. MILL and his capability of appreciating his local studies was less than that of other members, he had enjoyed his friendship at more remote date, and at a greater distance than many. The wide scope of his friend's knowledge embraced the east and the west. It had been observed of him at college, that his knowledge was equally remarkable for area and for depth: certainly its depth had not diminished by his sojourn in India, while its area had wonderfully extended.

This motion being likewise carried, Sir EDWARD RYAN prefaced his third proposition by reading the following eloquent passage from Dr. WILSON's reply to the address presented to him on his departure in December, 1832.

"If I can judge of your sentiments by my own, I can fully appreciate the motives which induce you to seek to preserve memorials of those who have taken an active part in the labours of the Society. One of the most interesting decorations of the room in which we are accustomed to assemble is to me, to all, the portrait of our illustrious founder; and I am sure you will agree with me that the apartment would possess a still dearer interest were such decorations multiplied; did the countenances of COLEBROOKE, WILFORD, WILKINS, and other distinguished members look down complacently upon the labours of their successors. I need not add, how irresistible are such influences upon the human mind, and how well calculated are such memorials to give wholesome stimulus to youthful energies. It is not from a merely selfish motive therefore that I accede to your request, but in the hope that even in this way I may contribute, however feebly, to the great ends of our Institution; at the same time I am not insensible of the kindness which has prompted the proposal, and if I do feel vain it is that you should have thought me worthy of the honor of being perpetually, as far as any thing human is perpetual, present among you."

He concluded by proposing,

That to meet the wishes of his numerous friends anxious to subscribe for the preservation of a memorial of Dr. MILL in the Society's rooms, he be requested on his arrival in England to sit for his picture to some eminent artist.

The Secretary in seconding this proposition, said he had been called on at a late festive meeting to bear testimony to Dr. MILL's great talents and learning, and had felt some humiliation at his total incompetency to answer such a call, for indeed it would have been naught but presumption in him to speak to merits so far beyond his criticism. Happily in these rooms no such testimony was required, for here all knew his learning and his value. He could not however omit to make public acknowledgment of the kindness and aid he had always received from Dr. MILL, in his capacity of Editor of the journal; to which Dr. MILL's contributions had been ever among the most valuable. A circumstance worthy of mention had enabled him to hear what the pandits thought of his attainments in Sanskrit, for Dr. MILL was so scrupulous of accuracy that he never put a page of his own composition to press until it had undergone the scrutiny of several natives of learning. On asking an opinion of one of the most learned of these, KAMALA'KA'NTA had begged to be allowed to express it in verse, and he now held in his hand what might really in some degree be regarded as a diploma of the Vice-President's Sanskrit proficiency. "Where, said the pandit, among all the English who have studied our language, was there yet one who could compose a poem in the style and language of our most classical ages? Verily he is KA'LI'DA'SA come again among us*."

Museum.

Read a letter from Dr. J. T. PEARSON, stating that in consequence of his departure from *Calcutta*, he was compelled to resign his situation as Curator of the Society's museum.

The catalogue which he had undertaken to prepare of the objects of Natural History in the museum, was in a forward state; that of the birds was ready, and the remainder he hoped to complete on his way up the river to join his new station.

The secretary said that the aid the museum had now received from government pledged the society to maintain it in an efficient state, and some arrangement was

* We have taken the liberty of publishing this poetical tribute with a translation at foot.—ED.

immediately necessary. The committee of papers would be the proper organ to take charge on the retirement of Dr. PEARSON, and to recommend (if they judged proper) a successor. He had not himself made generally known the state of the question, but in the only quarter to which he had applied he had found that spirit in the reply which he himself always anticipated and rejoiced to see among his associates.—One member, Dr. McCLELLAND, had volunteered to act gratuitously as superintending curator during his stay at the Presidency. Dr. CANTOR too had in like manner, kindly undertaken to classify and arrange the large collection of snakes in the rooms below, now augmented by a valuable donation from AGA KERBALAI MUHAMMAD.

He could not help mentioning some particulars regarding this donation. The AGA had purchased Dr. PEARSON'S private collection for 3,000 rupees, including a much more extensive selection of shells, insects, and other objects than the society possessed, mostly classified and named, and arranged in convenient cabinets. The society had spent more than double that sum in the two experimental years without (as it appeared to him) reaping equal advantage. Was it not then worthy of consideration whether in most cases it would not be preferable to purchase collections already formed, and only to keep up such an establishment as should suffice to preserve the objects with care, until the determination of the court were known in regard to the late memorial? If so be would propose that the government grant of 200 rupees monthly should be declined with proper acknowledgments, reserving the option of purchasing collections, which had been also liberally granted by government.

Should the majority however consider that the present favor should not be declined, he thought that the best way of employing it would be in deputing a collector, by permission, to accompany the expedition under Captain PEMBERTON now on the point of proceeding to *Bhotán*, and to which no naturalist stands appointed, although Dr. GRIFFITH the botanist will doubtless give all the attention in his power, collaterally, to natural history.

The meeting seemed unanimous in opinion that the government grant should not be declined, and it was finally resolved, that the Committee of papers be requested to examine and report upon the best mode of maintaining the museum in an efficient state.

Literary and antiquities.

The Honorable GEORGE TURNOUR, presented a transcript and translation of the *Delli* lát inscription (the four tablets) with an historical account of the tooth relic of *Buddha* to which he supposes it to relate.

The same gentleman forwarded, also

A continuation of his examination of the Pali Buddhistic annals.

The Baron HAMMER VON PURGSTALL forwarded from *Vienna*, a continuation of his translate of Sidi Ali Capudans' nautical work, the *Mohit*.

Captain R. WROUGHTON presented traced impressions of three inscriptions on two Burmese bells taken by the soldiery at *Arracan*, and now suspended in Hindu temples near *Hansi*. Also a beautiful drawing of the bells themselves.

Major P. L. PEW sent a specimen of the inscription on the broken lát, lying in the grounds of the late Colonel FRASER.

From the five or six letters sent it was evident that the inscription was identical with that of the *Feroz* lát—complete facsimiles are promised.

Mr. V. WATHORNE, officiating judge of *Cuttack*, presented ink impressions of all the inscriptions at the caves in the vicinity of *Gaya*.

[Facsimiles of these are published in the preceding pages.]

Colonel STACY forwarded on the part of H. S. BOULDERSON; Esq. a facsimile of a long inscription discovered by him on a stone in the jangals, about 30 miles from *Bareilly*.

This has been read by KAMALA'KA'NTA pandit and pronounced to be in a very superior order of poetry; it will be published immediately.

Lieutenant KIRROE reported the discovery of several further inscriptions at *Cuttack*, particularly of one occupying 270 square feet, which had been carefully covered over with plaister to save it from the spoliating hand of

collecting antiquarians. A portion had chipped off and the priests were now willing to expose the whole.

DR. BLAND of H. M. S. Wolf presented a facsimile of the ancient inscription on the point of the jetty at *Singapur*.

[Printed in the present number.]

Geography.

G. VIGNE, Esq. forwarded a note on the valley of *Cashmîr* dated at *Bandelpar* on the *Wuler* lake, 16th June 1837.

MR. VIGNE identifies *Iskardo* with the fort of *Aornos* assaulted by ALEXANDER, he forwards copy of the only inscription discovered in the valley, (see p. 680.)

The Bishop of *Cochin-China* submitted a note on the geography of *Cochin-China*.

Physical.

The Secretary of the *Batavian* Literary Society begged, through Mr. A. MULLER, to open an intercourse with the Asiatic Society in its museum department, with a view to the exchange of duplicates.

"Some interesting reports have lately been published here on the geology of *Borneo*, and the western districts of *Java*, and the museum is well supplied with geological specimens from *Japan*, *Sumatra*, *Borneo*, &c. of which duplicates can be sent to *Calcutta*. The collection of birds and *Orang-otangs*, from *Borneo* is I suppose the finest in the east."

A letter from Sir J. F. W. HERSCHELL, dated *Cape*, 29th June, stated his want of success hitherto in procuring a hippopotamus skeleton for the society. These animals are become very rare.

Colonel McLEOD, chief engineer forwarded several fragments of coal brought up by the borer in the fort from a depth of 392 feet. The depth attained now being 404 feet.

The coal has a specific gravity 1.20 and is of a fine quality, nearly resembling the *Assam* specimens; it is in rolled lumps evidently such as are found in the beds of torrents, and such as have invariably led to the discovery of seams in the vicinity. This will account for no actual beds having been penetrated by the auger: the discovery is very curious, as connected with the subject of Indian coal beds.

Lieut. G. FULLJAMES submitted the results of an experimental boring executed by him at *Gogo*—(*Cambay Gulph*) to the depth of 320 feet.

He also announced the discovery of fossil remains down the coast of a similar formation to those of *Perim*. And further, offered some remarks on the *Otis fulva*, or brown florican of south India.

MR. D. ROSS was requested by Capt. HILL, Mad. Army to present in the name of *Sooriah Nurayana Pantalu*, a zemindar of *Gamsur*, a specimen of steatite or soapstone of his district, where it is used for pencils, &c. and sold at an anna the tola.

The secretary begged the society's acceptance of a large collection of preserved snakes and other objects given to himself by AGA KERBALAI MUHAMMAD. This collection formed part of the AGA's late purchase from Dr. PEARSON. It comprises

120 bottles of preserved snakes, &c. in spirits. One Turtle Skeleton. One backbone of a small Turtle. Six Alligator heads of various species. Two Rhinoceros skulls. Two horse skulls. Two large and one small Tiger skulls with ditto. One *Hyæna* cranium. Two horns of the *Gaur* Bos.

DR. SPILSBURY sent some beautiful pencil drawings by Capt. REYNOLDS, of a fossil head (horse) found a few miles from *Jubulpore* on the left bank of the *Nerbudda*.

Capt. T. JENKINS forwarded from *Assam* four bottles full of divers insects, &c. including a queen-mother of the white ants.

DR. T. CANTOR, submitted for inspection (with an explanatory notice) his drawings of the Molluscs and Zoophytes taken at the Sandheads by himself in a cruise of a few months.

A black petrel was presented in the name of Dr. PEARSON: two Tetradon fish and a lobster, presented and set up by Mr. BOUCHEZ.

X.—Tribute of the Pandits to the Rev. W. H. MILL, D. D., &c.

By KAMALÁKÁNTA VIDYÁLANKÁR.

दाता सत्यपरायणः सुचतुरः शूरो दयालुर्महंस्तेजोवायुजलादिवेगगतिवित्
स्वीकार्यं निर्व्याहकः श्रीकम्पानिगणः स्वधर्मनिपुणो न्यायात्प्रजापालको विश्वस्तः
शरणागतैकशरणं जीयान्महीपालकः ॥ १ ॥

आर्यानां दीदेशान् निजविपुलबलैः स्वीकृतान् शसितुं स खलंडाख्यप्रदेशाद्यु
तदशजनान् प्रेरयामास वीरान् वाणिज्ये धर्मकार्ये व्यवहृतिरणयोः संविभक्तान् विवे
च्यागत्यान् स्वीकार्यं विदधति विदधुः कोपि ते कोपि रीत्या ॥ २ ॥

तेषां मध्येतु जेानम् कुलवृत्तक सदल्लेखकेरी उदल्लसन् मेकनाघटन् मिन्नकाख्याः
प्रखरसुमतयः संस्कृतख्यातशास्त्रे ग्रन्थान् कांश्चित् स्वमत्या क्रमलिपिकलनात् शीघ्र
बोधोपयुक्तान् नानाभाषाप्रकाशाद्बहुविधजनहृद्योतकान् संयकार्षुः ॥ ३ ॥

तेषां मध्ये सुवीरो व्यवहृतिकुशलो जेानसाख्यः सुधीरः प्राप्य ख्यातिं जजेति
प्रथितबुधबरालापतोभूद् बुभुक्षुः शास्त्रं सोधीत्य बुद्ध्या कृतभरतव्योत्पत्तिनाव्यस्र
भाषां कोषग्रन्थस्य वर्णक्रमलिखितविधिं संस्कृताभ्यासहेतोः ॥ ४ ॥

सकुलवृत्तकनामा ख्यातिभाग्दायभागे व्यवहृतिविषये च ग्रन्थभाषां चकार बह्व
विधबुधलोकान् कारयामास मुद्राक्षरयुतबहुपुस्तान्यल्पमूल्यानिचाच ॥ ५ ॥

केरी पुराणस्य चकार भाषां ईङ्गलंडदेशीयजनैरुहयं स्वधर्मशास्त्रस्य च संस्कृतेन
भाषाप्रचारं च चकार रीत्या ॥ ६ ॥

नाव्यस्य काव्यस्य च कोपनीत्योः स्वीयां पुराणस्य चकार भाषां समानयामास च
पुस्तकानि दृश्यात्मकाव्यानि उदल्लसनेऽपि ॥ ७ ॥

मेकनाघटनो व्याकरणे प्रवीरः स्मृतेर्व्यवस्थासकलं विलोक्य ईङ्गलंडभाषां विरचय्य
नानादेशानुसारेण चकार पुस्तं ॥ ८ ॥

किंलोपां कोपिनाभूद्विरतकविताशक्तिभाक् संस्कृतोक्तौ त्यक्त्वा मिन्नं समिन्नः सकल
बुधबरादूषकायैककर्ता इन्दःशास्त्रप्रवीणः समविषमपदान्कृतिन्यासरीतिप्रज्ञाना
कालिदासः पुनरर्जनि भुवीत्येवमुच्चैः प्रवादः ॥ ९ ॥

वेदांते सांख्यपातंजलसुगतमते वेदशास्त्रे स्मृतौ च ज्योतिः शास्त्रप्रवीणो द्रुततर
कविताशक्तिभाक् सोपि मिन्नः ॥ चारविष्णुपार्श्वकशास्त्रे विविध लिपिविधौ पंडितो
धर्म शास्त्री शान्तो दांते विनीतः सकल बुधबरालापसंतुष्टचेताः ॥ १० ॥

काव्ये श्रीकालिदासोद्भृतरचितकुमाराख्यपुस्तके स्वभाषां तच्छंदोरीतियुक्तामभिनव
पदवीं यो करोत् काव्यशूरः किञ्चान्यत्रस्य वक्ष्ये समविषमपदन्यसबन्धक्रमेण प्राका
र्षीत् छल्लगीतां बहुजन हृदयाङ्गादिनीं पूर्वरीत्या ॥ ११ ॥

Translation.

1. The honorable Company, generous, pursuing a course of integrity, very dexterous, learned, compassionate, and exalted, skilled in the velocities and motion of fire, air and water (the laws of the elements), never relaxing from their determination,—deeply conversant in their own religion, with equity protecting their subjects and enjoying their trust,—moving forward to aid the aggrieved who come to them for help, may they long live the protectors of the world!

2. By their own mighty power to maintain the rule of ARYAVARTTA and all India have they deputed thousands of men, eminent either in commerce, in religion, in the administration of justice, or in war who arriving with full knowledge of their respective grades, have performed and do perform their several duties with regularity.

3. Among these, the names of JONES, COLEBROOKE, SUTHERLAND, CAREY, WILSON, MACNAGHTEN, and MILL, (have been conspicuous) for their acquirements in the Sanscrit language. Of how many highly instructive and entertaining books, by their individual talents in forming a complete analysis, have they reproduced the facsimiles in various other languages!

4. In the midst of these, preeminent stands the name of JONES the minister of justice, the cheerful, the very clever, justly endued with the title of Judge. Through the celebrity of his knowledge he has become the theme of conversation among the learned. Having perused the shâstras, by skill he translated into his native tongue the famous drama of the birth of India's king. He first arranged in alphabetical order for the benefit of Sanskrit students the Cosha (or dictionary of Amera Singh).

5. The name of COLEBROOKE has acquired an inheritance of renown by his 'laws of inheritance.' He translated the text books of civil and criminal justice: he first brought together and employed many pandits in printing and disseminating Sanskrit books at a cheap price in this country.

6. CAREY introduced the purânas to the people of England in their native tongue; and translating the holy books of his own religion into Sanskrit, engaged systematically in their promulgation.

7. WILSON collected the literary stores of dramatic and other poetry, and made them known by translation, as well as the dictionary, the systems of philosophy, and the purânas.

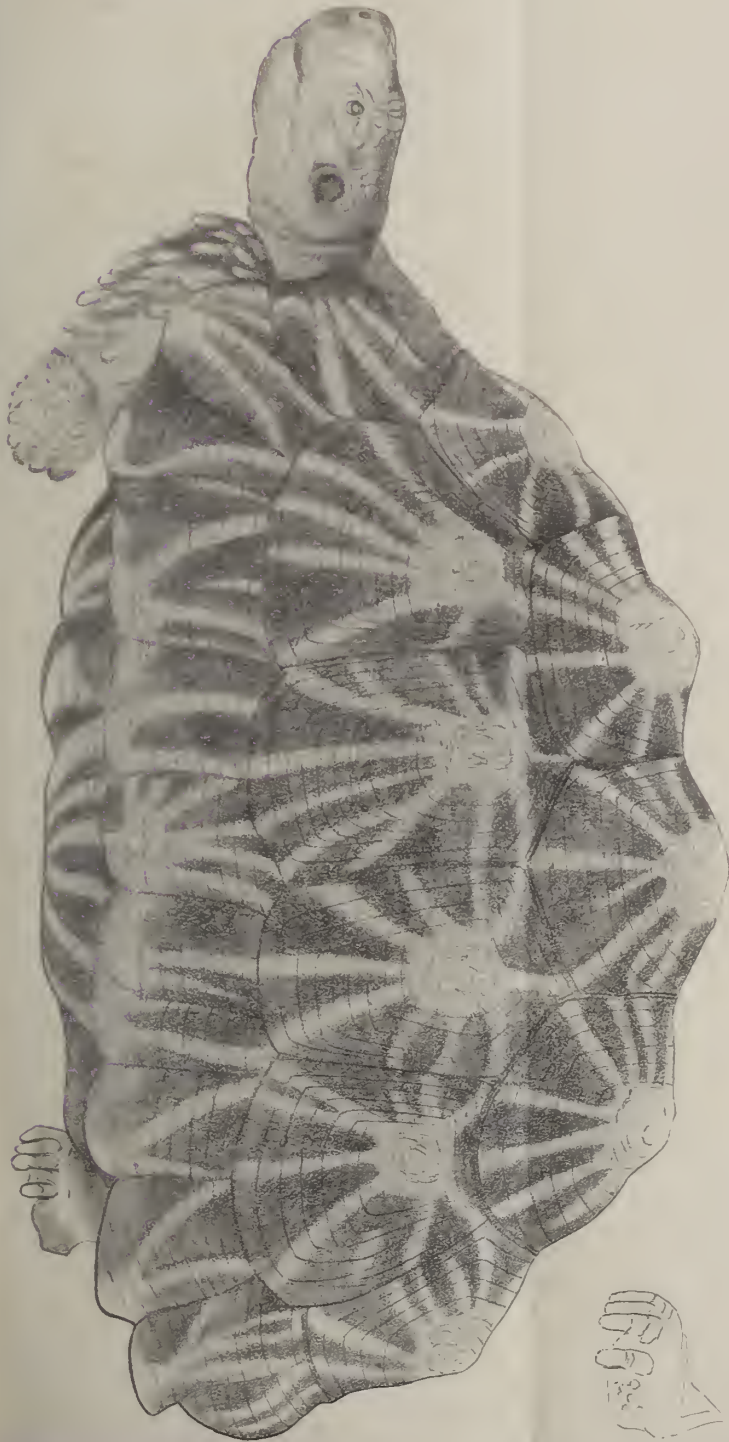
8. MACNAGHTEN, celebrated in grammar, in legal opinions, having thoroughly examined the judicial authorities prevalent in different parts of the country, has arranged and published the results in English.

9. But who among all these has been capable of producing a continuous poem in the Sanskrit language, save MILL?—He indeed indites verse in which the best pandits can descry no faults. Of the works of prosody he is a master, so skilled in regular and irregular metre, in the correct and harmonious combinations of letters that rumour proclaim's KA'LI'DA'SA is once more born to the world!

10. In the *Vedanta*, the *Sankhya*, the *Patanjala* and the *Buddhist* (schools of philosophy) deeply versed: in the holy vedas, in the law, and astronomical shâstras equally learned, such smoothly flowing verses can MILL alone indite. In the literature of Bâbel* and Persia with all their various characters, a scholar:—religious, mild, strict, affable, taking pleasure in conversation with all learned men,—such is his mind!

11. The work written by the celebrated KA'LI'DA'SA, the *Kumâra Sambhava*, has this equally eminent poet reproduced in the selfsame measure in his own language in a manner altogether new! What more need be said of him but that with due observance of regular and irregular metre, and of all the rules of the ancient authors he has composed the *Christa Gita* to delight and instruct the minds of multitudes!

* Bâbel is, I fancy, a corruption of Bible, but it may be read and it is equally applicable in the sense I have given.—ED.



Giant tortoise from Nicobar
 Shell black with buff or pale yellow rays

Testudo leonardus "at the
 island of Santa Cruz by the



For use in Library only

